CHAPTER - V

BUDDHAGHOSA AS A POLYMATH

Buddhagbosa's works reveal his knowledge of various subjects and his range of scholarship. The information given in his works is vast and varied and reference to geography, grammar, astronomy, Indian tribes, kings and nobles of Buddhist India, anatomy, society, dance and music, ancient manners and customs of the land, religious practices and superstitions, coins and measurements, architecture and information about Ceylon.

Geography

Buddhagbosa had a fair knowledge of geography. He describes Jambudvīpa as the land surrounded three sides by water and one side by a mountain and Dakṣiṇāpatha (Deccan) as the region lying to the south of the Ganges. He also defines Vindhyas as the boundary between Dakṣiṇāpatha and Northern India. He had an eye for South Indian landscape. He describes the island in the midst of the Godāvari river which divides its current for three Yojanas and many ascetics used to live there. He had an account of the towns in South India like Kangīpura, Mayurasuttapattana and Nagapattanam. He records that Godāvari was the border between two Andhra kingdoms namely Assaka and Alaka. Further he
describes the river Godavari as the dividing line between Assaka and Alaka i.e., Asmaka and Mulaka. Asmaka is identified with the Godavari valley between the Nirmal range and the Balaghat range in north and south respectively. It corresponds to the modern Nizamabad district of Andhra Pradesh and Nanded district of Maharashtra. Alaka or Mulaka occupy the land between Devalayad and the river Godavari. It corresponds to the modern Aurangabad. His personal acquaintance with Andhra country is evident from his detailed account of the island in the middle of the Godavari river and the Buddhist vibhāras on the banks of the river Krishna. He describes Dhānake-taka as a place for learning and venerated on account of the Buddhist stupa. Buddhaghosa further refers to Dhānake-taka on the bank of river Krishna. It is renowned Amara-vati Dhānake-taka in Guntur district of Andhra Pradesh. His stay at Mayurasuttapattana and Kanchi and the description of Tamraparni all show his fair knowledge of Dakshināpatha.

Buddaghosa narrates in Pāpeñcesūndani that the Himavanta (Himalayas) is 3,000 yojanas in width. Hējācraha is 60,000 yojanas distance from Kapilavasthu. He describes Mahāvāna as a big natural forest extending up to the Himalayas from the neighbourhood of Vaiśāli. In commenting upon the word "Mahāvāna" he says, "Outside the town lying
In one stretch up to the Himalayas, there is a natural forest which on account of the large area covered by it, is called "Mahāvana." He also gives us an interesting account of the double galleried vihāra (Kūtāgarasālā) which stood in it. Buddhaghosa explains Kūtāgarasālā as "a pūṣāda or a storied building built on pillars; a pinnacle was put above it and it was made into a Kūtāgarasālā resembling a mansion of Devas (devavimana). From it, all Sangharāmas or monasteries are known as Kūtāgarasālās." This description agrees with the description given by Fa Hien of the double-galleried vihāra in his book.

In Su mahāsāla vilāsīni he describes the city of campas as the capital of Anga. He says that not far from the city there was a tank named Gātārā because it was dug by a queen named Gātārā. On its bank there was a great forest called Cempaka, trees decorated with five columns. In Pāpanācaudāmi he refers to Ganges and Yamuna as the rivers flowing from the Himalayas. He also refers to four more Indian rivers besides these two e.g., Bāhuka, Sūndarikā, Saraswatī and Bāhunathī. Buddhaghosa had a fair knowledge of the mountains and mountain caves e.g., Gandhamadana and Candagabba. The states and cities are mixed up in his mentioning of the cities Banarasī, Magadha, Sāvattī, Kapilavatthu, Kosala, Nārānagāra and Vaiśālī. He describes Vaiśālī
as a port city in Dekshināpatha.

Indian Tribes

Buddhabhosa gives a detailed information regarding the Indian tribes e.g., the Sakya, the Koliya, the Licchavis and the Mallas.

Sakya

Buddhabhosa speaks of the origin of the Sakya, tracing them back to king Okkāya (i.e., Ikṣvāku). It is the clan of Gotama and consisted of eighty thousand families on the father's side and the same number on the mother's side. In Sumanāgalavilāsaṇi we have an account of the origin of the Sakya. The king Okkāya had five queens. By the chief queen the king had four sons and five daughters. The king married another young lady after the death of the chief queen. The second queen extorted from the king the promise to place her son upon the throne. Thereupon he requested his son to leave the kingdom. The princes accordingly left the kingdom accompanied by their sisters and going into a forest near the Himalayas, began to search for a site for building up a city. In course of their search they met the sage Kapila who asked them to build a town where he lived. The princes built the town
and named it as Kapilavatthu (Kapilavastu). In course of time the four brothers married the four sisters except the eldest one and they came to be known as the Sākyas. The Mahāyāna also traces the origin of the Sākyas to the same king Okkāka.

Sākyas had matrimonial alliances with the Koliyas. It is also recorded that the Sākyas did not show respect to the Brahmins. (Ime Sākya Na Brāhmaṇa Sakkaronti). The Paśādika Suttanta of the Dīgha Nikāya informs us that the blessed one was once sojourning among the Sākyas at the family's mango-grove. The Sākyas were ruling community. Buddhaghosa further tells us that they used to learn crafts.

Licchavis

Buddthagosa furnishes us with very interesting information about Licchavis. In the Khuddakapathaatthakathā he describes the origin of Licchavis. The chief queen of Bānarsi delivered a lump of flesh of the colour of lac and of bandhu and Jāvaka flowers. The other queens out of fear of exciting the displeasure of the king, put that lump of flesh into a basket and after shutting it up, put the royal seal upon it and placed it on the flowing waters of the Ganges. The God wishing to provide for the safety tied a
slip of gold with the words "the child of the chief queen of
the king Benares" and placed it on the flowing current where
there was no danger from aquatic monsters. As ascetic saw
the vessel and took it home. He put it in a pure place.
Then after two months the lump of flesh up into two
pieces and one became a son resplendent like gold and the
other a girl. The ascetic nursed them and whatever got into
the stomach of these two infants looked as if put into a
vessel of transparent stone, so that they seem to have had
no skin (nicchavī); others said, the two (the skin and the
thing in the stomach) are attached to each other (līna-chavī)
as if they were sewn up together, so that these infants owing
to their being nicchavī i.e., having no skin or on account of
their being līna-chavī i.e., attached skin or some skin, came
to be designated as Nicchavis.11

The cowherds brought them up in the Vajji country.
when they were sixteen years of age the king married the
girl to the boy and made a rule that no bride should be
brought from outside, or a girl be given away outside.
Sixteen pairs of twins were born to the couple (a boy and
a girl each time). As these children grew up there was not
enough room for them. Hence a city grew up, and was named
Veśālī.
The story of origin is the same in its essence, as the one told by the Buddha of the Sākya origin. The additional points are the sanctioning of the marriage and the fertility of the union. The brother-sister marriage is thus indicated and rather justified.

He describes a festival known as Sabbara Māvāra among the Licchavis. In it flags were flown, songs were sung, drums, trumpets and other musical instruments were used. The king, and other people took part in it and spent the whole night in merry making. They used to go to gardens with the beauties of the town (Nagarasobhini).

In Sumśṭaṅgāalavilāsini he records that there was a port near the Ganges and a mountain not far from it and that at the foot of the mountain there was a mine of precious gems. There was a contract between the Licchavis and king Ajatāsatru of Magadha to divide the gems equally. But the Licchavis did not fulfill the agreement. Ajatāsatru was very much enraged and thought of punishing them. But he realized the numerical strength of the Licchavis and tried to be friendly. The Licchavis are avaricious and could not be friendly with him. Finally he resorted to the device of dissensions and the unity of the Licchavis was almost broken. The rich, and the strong among the Licchavis looked down upon the poor and
weak which resulted in mutual hatred. Ajātashatru took advantage of the internal dissensions among the Licchavīs and invaded the Vijjian territory. The weaker Licchavīs refused to help the strong saying, "Let the strong Licchavīs go forward and crush him." Ajātashatru easily conquered Vasāli, the capital of the Vaijjiens.

Buddhaghosa talks about the customs and religious rites of the people. When any auspicious ceremony was performed in the house of a Licchavi the whole class would join and if any one fell sick, the other Licchavīs came to see him. The old religious rites were performed. If any neighbouring king pays a visit to the Licchavi country, they would go out in a body to receive and honour him. They used to protect the country from foreign invaders. Buddhaghosa tells us further that Licchavīs were against the imposition of new taxes. Frequent meetings were held to discuss various matters relating to the country, like political, religious and administrative. The meeting would be announced with the beat of the drum and every one attended it. It is further stated in Śamakalā vilāsinī that a certain Śīna (A Novice) saw one such assembly of the Licchavis and thought thus, "Surely the Blessed one will most gladly preach Dhamma in this assembly."12 Buddhaghosa compares in Sementapāsādika
this assembly with the assembly of the Tavatimsa devas. In Sukhavativilāsini, Buddhaghoṣa describes the administration of justice among the Licchavis as follows. If a thief is caught, he is brought before the judge who can acquit him if he thinks him not guilty, but if he thinks him guilty, he will send him to Voharika without punishing him. If Voharika thinks punishment necessary, he sends him to the Anokariko who in his turn can send him to senapati. If he is also convinced of his guilt, he sends him to Uparāja who again if he thinks him guilty sends him to the Rājā. The Rājā is the highest court of appeal and can inflict punishment according to the Pavaṇipotthaka (book of precedents).

Indian Kings and Nobles

Buddhaghoṣa gives a detailed history of the kings like Bimbisāra, Ajātaśatrū, Pesenadi, etc., and the nobles. Anāthavindika, Bodhirājakumarī, Visākha, Ghosakaretthi Kukkutā and Pavariyā in his atthakathas.

Bimbisāra: He was the king of Magadha and called "Seniya" because he was associated with a large army. His body was like "Bimbi" (Gold and is called Bimbisāra. His chief queen was Vaidehi, the daughter of Mahārāja Mahākosala, the king of Kosala and Mahārāja Mahākosala was the contemporary of Bimbisāra. The capital of Bimbisāra was Rajagrha. Bimbisāra
became the follower of the Buddha with his family after his visit to Rajagaha. Ajātaśatru, the son of Bimbisāra became Viceroy. Later he took advantage of his position and confined his father in a room which was very hot and full of smoke. Except his mother Queen Vaidehi none were allowed to enter into the room or serve any food to his father. Lastly, Ajātaśatru ordered to kill his father. On the day Bimbisāra died, a son was born to Ajātaśatru. The news of the birth of a child filled the mind of Ajātaśatru with filial affection and came to repented his sin of patricide. In Susaṅgalavilāsini Buddaghosa further records that Ajātaśatru went to the Buddha to bring solace to his tortured mind and Buddha delivered to the repentant king a discourse on various virtues of the life of a sāṇā or ascetic as narrated in the Sasanāgabala Sutta of the Dīgha Nikāya.

Buddaghosa gives a detailed account of Pasenadi the king of Kosala in Majjhima Nikāya. He was the son of Maharāja Mahākosāla, king of Kosala and ascended the throne after his father's death. Sāvatthi was his capital. Pasenadi and Buddha were of the same age. The fame of Buddha spread far and wide and reached Pasenadi. He was envious of the enlightened one and sided the heretics against Buddha at first. Some heretics spread a false report on Buddha at his instigation. They showed a dead body of a beautiful girl
and said that Gotama concealed the dead body under a heap of
dried flowers near the Gandhakuti in order to hide sins, but
it was proved wrong. As consequently Buddha's fame increased.
Buddha sent Sāriputta to king Pasenadi in order to stop the
misdeeds of the heretics. He refused at first to see him but
later became a convert to Buddhism and did notable service
to the Buddhist Sangha. The female members of his family and
his own wife Mallika devoted their whole life to the service
of the true law. The faith of Pasenadi in the Buddha became
very strong and sought the help of the Buddha in all matters.

During the time of Pasenadi, Angulimāla the great
Vandit troubled Kosala very much and many people left the
country. The king in order to capture the robber went out
with five hundred cavalrymen. He first went to the Buddha
at Jetavanavihāra to get his blessings. The Buddha asked
the king, on seeing him with the army, why he came along with
a force and added that he along would bring the robber round.
Angulimāla was with the Buddha at the time and the latter
introduced him thus "O Maharāja, this is Angulimāla." 15

Pasenadi often visited Buddha and listened to his re-
ligious instruction. In the Samyutta Nikāya, a chapter called
"Kosala Samyutta" is devoted especially to the religious dis-
course between Pasenadi and the Buddha. Buddhaghosa gives an
account of the religious discourses between them as follows:

Pasenadī first met the Buddha at Jetavanā and asked him why he should be called Sammāsambuddha when Purāṇa Kassapa, Makkhabhī Gosāla and Niganthā Nāthapoṭṭu were alive and older in age to him. The Englistened one said that one should not neglect a Kātriya, Brahma, Agni and Arahat although they were younger in age and the king was satisfied with the answer. The king further put a question to the Buddha is there any being on the earth who is not subject to old age or death? The blessed one gave an appropriate answer for it. There was a discussion between Pasenadī and the Buddha on soul.

Pasenadī once asked the Buddha about the foremost among Arahats. The Buddha replied to him, "you are a householder, you find delight in sensual pleasure. It will not be possible for you to understand this question." Buddha spoke about the utilisation of wealth to the Kosala king.

Pasenadī even after his initiation into Buddhism did not disregard other Sādhus and hermits like the Jatilas, the Niganthas Acalakes, Ekkasatakes and the Paribbañjakas. He used to give plenty of land to the brahmins and Pokkharasati a learned Vedic teacher of Ukkatthanagāra is mentioned in this context.
Buddhaghosa records the birth of Udayana the king of Kosambi in his *Dhammapadaatthakathā*. He narrates it as follows: There lived a king named Parantaka of Kosambi. One day he set under the sun with his pregnant wife who was covered with a red blanket. At that time a bird named Ratthilina taking her to be a lump of flesh came to her and took her away with its claws. These birds had the strength of five elephants and had the habit of looking back on the track. As the queen cried, the bird dropped her. At that time rain poured heavily and continued throughout the night. Early in the morning, when the sun rose, a son was born to her. A hermit came to the spot where the son was born and saw the queen on the Migrodha three which was not far from his hermitage. When the queen introduced her as a Ksatriya, the hermit brought down the baby from the tree and took them to his hermitage. The queen succeeded in tempting him to take her as his spouse and they lived as husband and wife. One day the hermit looked at the stars and saw the star of Parantaka of Kosambi. The queen told him that Parantaka was her husband and if her son lived there, he would have become the king. The hermit assured her that he would help her son to win the kingdom. Her son eventually became the king and was known as Udayana. The new king married Samyati.
a daughter of a treasurer of Kosambi. 17

Sudatta: This was the personal name of a merchant and chief banker of Śrāvasti who was a contemporary of the Buddha. He became a follower of the Buddha when he heard his teaching at Rajagaha. He was also called Gahepati Anāthapindika. He had a strong desire to bring the Buddha to his native place. He built the Jetavana Vibhāra for the Buddha at the cost of 54 Kotis of Kō paisa. The site of the monastery was brought from Prince Jeta. In the house of Anāthapindika, alms were offered daily to the two thousand Bhikkhus.

Visākhā: Buddhaghosa speaks of Visākhā, the wealthiest woman devotee of the Buddha. She was the daughter of a banker of Bhaddiya city in the country of Anga and was the daughter-in-law of a banker at Śrāvasti.

Bodhirājakumāra: Buddhaghosa in Dhammapada Ālāhakathā mentions Bodhirājakumāra a Prince of Varanasi. He had a unique place at that time.

Gosakaseṭṭhi: He was one of the bankers in Kosambi. He built a hermitage for the ascetics to live. Kukkuta and Paṇāriya were also the bankers in Kosambi and built hermitages for the ascetics.
Grammar

Buddhagbosa is stated to be a great grammarian and a great poet. He is well-versed in analytical knowledge. His explanation of Indriya is an evidence of it.\textsuperscript{18} Buddhagbosa on several occasions used the word Apatti in the sense of Prāpṭī in his Semaṁarpāssādikā. The Apatti is mentioned by Pāṇini in his works for Prāpṭī. Buddhagbosa explained the grammatical construction of Pāli words by the rules of Pāṇini. These were quoted \textit{verbatim} in Pāli e.g., \textit{Vattanā}\textit{Samīpe Vattanāna Vasanalukkhaṃ}.\textsuperscript{19}

Buddhagbosa’s Knowledge of Anatomy

Buddhagbosa had a fair knowledge of anatomy. In Visuddhiṭīkā he gives an account of the thirty-two parts of the body. According to him, the human body is composed of 32 things which he named as impurities, viz., Kesa, Loma, Nakha, Danta, Taca, Māṇsa, Nabāru, Atthi, Atthimānaṃ, Yakkha, Hadavaṃ, Yakṣam, Kilomake, Piṭha, Pappāsaṇī, Antaṃ, Antagunaṇa, Udayam, Karisam, Mattalunṭaṇ, Piṭta, Semham, Pubboj, Lohitam, Sado, Medo, Assu, Vasa, Kelo, Singhānika, Lasika and Muttaṃ.

We are told that Kesa is hair which is black and which grows on the head. It has been described as an impurity in
colour, in form and in smell. We are further told that a person naturally dislikes a pot of nicely-cooked rice or rice gruel if he sees anything like a hair in it.

Ioma means hair of the body. Naturally it is of mixed colour, a combination of black and reddish-yellow. It grows on the skin of the whole body except the head.

Nokha are the nails of the twenty fingers. They are white in colour. In shape they are like macchasakalika (fish-scales).

Dentā (teeth) are naturally thirty-two in number for those who have got a full set of them, but occasionally there are exceptions. The four middle teeth of the lower gum are like the seed of a gourd sown on a ball of soft clay in a row, one after the other. On each side of the four middle teeth, there are two that have one root and one top and in size they resemble the buds of the Mallikā flower. On both sides of these two teeth again, there are two which have two roots and two tops and in shape they resemble the support of a cart. Next, on each side of the above two, there are two pairs of teeth having three roots and three tops and on both sides of the two pairs of teeth, there are two other pairs having four roots and four tops.
Tacea means skin of the body. It covers the whole body. The colour of the skin is called Ghavi. If the skin of the body be so contracted as to form one lump, it will resemble the stone of a plum. The tace is white in colour. Its whiteness is seen when it is burst open by the heart of the fire. In shape, it is like that of the body. The skin of the toes is in shape like a scabbard. The skin of the upper part of the feet is like a wooden slipper covered with skin. The skin of the knee is like a riceplate or palm-leaf. The skin of the thigh is like a bag full of rice. The skin of the hand parts resembles a bag of a waterman, full of water. The skin of the back is like a wooden board covered with skin.

Mamsa means flesh and is composed of nine hundred lumps. All the lumps of flesh are red like a riceplate or palm-leaf. The flesh of the hinder parts is like the top of a furnace. The flesh of the back is like lumps of jaggery. The side-flesh is like a mudplaster over the belly of an idol. The flesh of the breast resembles a covered lump of clay. The flesh of the arms is like the flesh of two big mice.

Nahary denotes the muscles which are nine hundred in number. All the muscles are white in colour, and are of various shapes. There are twenty big muscles, five on the left, five on the right, five on the back and five in the
front, which come down from the top of the neck and spread all over the body. There are ten muscles in each hand, five in the front and five at the back. So also in the case of the feet. There are sixty big muscles in the whole body and they are known as supporters of the body. There are smaller muscles which resemble thread-ropes. There are still smaller muscles which are like the putilata (coccus cordifolius). There are still smaller muscles which are like the strings of big lutes. The smallest muscles are like thick threads. The muscles of the different parts of the body have different shapes.

Atthi means bone. Besides the thirty-two bones of the teeth, there are three hundred bones in the human body including sixty-four bones of the hands, sixty-two of the feet, sixty-four short bones mixed with flesh, two bones of the palms of the hands, four bones of the heels, two leg bones, two knee bones, two thigh bones, two waist bones, eighteen back bones, twenty-four side bones, fourteen chest bones, one bone of the heart, two bones of the hotta, two bones of the arms, four bones of the fore-arms, seven bones of the neck, two bones of the jaw, one of the nose, two collar bones, two ear bones, one bone of the forehead, one bone of the top of the head, one bone of the head and nine bones of the skull. The different shapes of the
bones are described and we are told that the bones of the head rest upon the bones of the neck which are supported by the bones of the back which again are sustained by the bones of the wrist which on their part, rest upon the bones of the thighs, which again are supported by the bones of the knee, which again lean upon the bones of the heels which again rest on the bones of the feet and so on.

*Atthimminā* means marrow of three hundred bones. Its colour is white. The shape of the marrow is like that of the bone in which it lies.

*Vakkañ* is a pair of lumps of flesh combined in one stalk. Its colour is slightly red. Its form is like that of two mangoes joined together in one stalk. It remains all round the flesh of the heart. The two lumps of flesh are connected together by the big nerve coming down from the neck; the big nerve has been divided into two parts.

*Nadayem* means flesh of the heart (*Nadaye-maṃsa*). It is red in colour like the back of a lotus-leaf. Its shape is like that of a lotus-leaf turned upside down. Its outward appearance is polished but its inward appearance is like that of the kosatakī fruit. The heart of a wise man is open and the heart of the fool is not open. Inside the heart
there is a hole as big a nut, which contains a half-handful of blood. Mind and mind-consciousness depend upon that blood, which is red in case of passionate beings and black in case of hot-tempered persons, in case of fools it is like the water used for washing meat, in case of persons given to much disputation, its colour is like that of kulatta pea soup; in case of persons having faith, its colour is like that of the \textit{kanikāra} flower; in case of persons who are wise, it is clear and free from impurities. The heart is situated between the two breasts.

\textit{Yakanem} consists of a pair of lumps of flesh. It is red in colour like that of the back of the leaf of the Lily. In shape it appears like the leaves of \textit{Kovilera}. The fools have got one big liver. The wise have got two or three small livers. It stands between the two breasts, close to the right one.

\textit{Kilomako} is of two kinds, covered and uncovered flesh. Both of them are white in colour like pieces of white cloth. The covered one is on the upper part of the body, the other exists both in the upper and lower parts of the body. The covered one covers \textit{hadyam} and \textit{vakkum} and the uncovered one extends all over the body just below the skin encircling the flesh.
gffaakda is the tongue of the stomach. It is blue in
colour like niggundi flower. Its size is seven inches. It
exists on the left side of the heart, close to the topmost
part of the flesh of the stomach. If it comes out of its
place due to beating, the creature dies.

Fapphaam is the flesh of the lungs divided into thirty-
two pieces; in colour it is like a fig which is very ripe.
In shape it is like a cake which is not properly cut. The
interior of it is dry and it exists between the two breasts,
hanging over the heart and liver and covering them.

Mtam means the intestine. The size of a male's intestine
is thirty-two cubits in length. It remains coiled in twenty-
one places. In colour, it is as white pebbles. Its shape
is like that of a headless snake coiled in a pot of blood.
It stretches from the neck to the excretal passage (Kesira-
magga).

Mttagunam means the small intestines. They spring up
from the place where the larger intestines remain coiled
up. They are as white as roots washed in water. In shape
they are like the root.

Mhariyan means the things accumulated in the stomach by
eating, drinking, fasting and so forth. In colour udariyan
is like the colour of food which has gone into the stomach. In shape it is like loosely tied up rice in a water strainer. It remains inside the stomach which is like the bubble in the middle of a wet cloth when twisted by both hands. Outwardly the stomach is very smooth. Its inside is rough like a soiled pavaraka flower. There are thirty-two kinds of germs in the stomach such as ganḍuppadaka, takkottakā, etc. If these germs do not get food, they jump up and bite the heart-flesh. They move about in the stomach. They are as ugly as the earth-worms moving about in the rotten rubbish heaps when wetted by rain-water. The food which is put into the stomach is utilised in five ways, one portion of it is eaten up by the germs, one portion is burnt by the fire of the stomach, one portion turns into urine, one portion turns into excreta and the remaining portion is reduced to juice which produces flesh and blood.

Kariseṁ means excrement. In colour it is like that of the food into the stomach. Its shape is like that of its place of origin.

Matthalunseṁ means marrows inside the skull of the head, white in colour, and they are like a lump of mushrooms or like bad milk which is not properly changed into curd. The shape of the marrows is like that of the skull of the head.
They are like four balls of cakes sewn together.

Pittam: There are two kinds of Pitta (bile), one is baddhapitta (closed bile) and the other is avaddhapitta (open bile). In colour, the former is like that of thick oil or honey, the colour of the latter is like that of an akuli flower. The shape of both of them is like that of the pot in which they remain. The baddhapitta is in the upper part of the body and the avaddhapitta remains in both the upper and the lower parts. The avaddhapitta exists like a drop of oil in water in all parts of the body except the fleshless portions of kesa, loma, danta, nakha and dry hard skin. If the avaddhapitta be in excess, the eyes become yellow and they roll, the body shakes and feels an aching sensation. The baddhapitta exists in a bag of bile, which is like the cover of mahakosetasai and which lies between the heart and the lungs, just by the side of the liver. If this be in excess, the beings become mad, the mind loses its sobriety and the beings lost to all sense of shame, do what they should not do, say what they should not say, and think what they should not think.

Samhām means phlegm. There is a bowl-full of phlegm in the human body. It is white in colour and its shape is like that of the pot in which it lies. It grows in the upper part
of the body and it remains inside the stomach. When food goes into the stomach, some portion of the phlegm becomes displaced but it again comes back to its former position.

_Pubho_ means pus, and consists of rotten blood. Its colour is like that of an old leaf. Its shape is like that of the pot in which it is contained. It appears in all the parts of the body. It has no definite place of origin. It appears in boils which arise owing to accumulation of blood in the parts of the body, which are hurt or burnt.

_Lohita_ means blood. There are two kinds of blood, _sannicitalobita_ (accumulated blood) and _samsaranalobita_ (running blood). The colour of the former is like the colour of the very thick juice of lac and the colour of the latter is like that of the clear juice of lac. They take the shape of the vessel in which they are contained. The accumulated blood can be found in the upper part of the body, and the other, in both the parts. _Samsaranalobita_ passes through the veins all over the body except the fleshless portion of _kasa, loma, danta, nakha_ and dry hard skin, and the _Sannicitalobita_ is below the liver, and bowl-full in quantity. It wets the heart, the kidney and the lungs, and if it does not do so, creatures become thirsty.
Sedo means the water which comes out of the pores of the skin. Its colour is like that of clear sesame oil and it grows in both the parts of the body. It has no definite place of origin.

Medo means thick oil. Its colour is like that of powdered turmeric. Its shape is like that of a yellow rag placed in the midst of flesh and skin of a fat being and in case of a lean person, its shape is like that of a double or triple yellow rag placed close to the flesh of the knee, thigh and collar bone, and flesh of the belly. It grows in the upper and lower parts of the body.

Assu means water coming out of the eyes. Its colour is like that of clear sesame oil. Its shape is like that of the vessel in which it is contained and it exists in the upper part of the body. It remains in the sockets of the eyes. It does not always remain there. When beings become delighted at heart, and laugh and also when they weep and cry, when they take unsuitable food, and when their eyes are hurt by dust, smoke, etc., then the eyes become full of tears which trickle down.

Vasā means thin oil. Its colour is like that of coconut oil. Its shape is like that of a drop of oil in water. It
It exists in the upper and lower parts of the body and it is found chiefly in the palms and backs of the hands, in the lower parts of the feet, in the nostrils, on forehead and shoulders, when heated by the rays of the sun or by fire etc.

*Kelo* means saliva. It is white like foam. Its shape is like that of the place in which it is found. It remains in the upper part of the body. It remains on the tongue by the side of both the cheeks.

*Singhānikā* means the mucus of the brain. Its colour is like that of the marrow of a young plum. Its shape is like that of the vessel in which it is contained. If fully occupies the nose-holes. It does not always remain in the nose-holes but when a creature's cry or when by unsuitable food or climate, the elements of the body are agitated, then the rotten brain comes out through the holes of the palate and accumulates there.

*Lasikā* means the slippery dirt inside the joints of the body. Its colour is like that of the kanikāra flower. Its shape is like that of the place in which it exists. It remains in the upper and lower parts of the body. It occurs in the eighty joints of the body and oils them. If this be
small in quantity, a person loses his activity and feels tired after walking one or two yojanas. But one becomes active and does not get tired after walking if this element be large in quantity.

Muttram means urine. Its colour is like that of the water in which beam is washed. Its shape is like that of the water inside a jar which is turned upside down. It remains in the lower part of the body and in the bladder. Although there appears to be no entrance to the bladder, yet it enters into it, and the path by which it comes out of the bladder, is wide.

In Samantapāsādikā,21 Buddhaghosa gives a detailed account of the society, ancient manners and customs, religious practices and superstitions etc.

I. Society

1) The society was divided in four castes on the basis of birth—Kshatriya, Brāhmaṇa, Vaiśya, and Sudra. They had further divisions among them on the basis of gottra and prāvara. The Sudras were classified into high and low; the candāla, vena, nesāde, Rathakāra and Pukkasa were regarded as low status. Khaṭṭiya and Brāhmaṇa castes were looked upon as high.
ii) The Samantapāsādikā provides examples of different grades of kings and rulers. Asoka has been cited as an Emperor, Bimbisāra and Pasenadī as kings of different regions. The ruler of the Lanka has been cited as one having sovereignty over an Island. There were Governors, who ruled over smaller regions. There were small buffer states between the two Governments, consisting of only a limited number of villages.

iii) The kings used to keep wives and concubines. Sons born of them were held in high respect.

iv) There existed the institution of keeping slaves, four types of which have been enumerated, as the son born of a slave girl, purchased by giving a price to the parents, captives arrested and brought from inimical countries and persons on whom the Government have pronounced punishment.

v) Girls: Girls were kept under the guardianship of the mother, or father or the family, or the religious authority or a person appointed for it, or one undergoing punishment.

vi) Concubines: Concubines were either purchased by paying a price for her or obtained with her own wish, or obtained by a gift of some articles by presenting cloths.
Concubines were also admitted in the house by performing a right of pouring water together in a pot. Concubines were also admitted but their heads should be covered with veil. A maid servant was also kept as a Concubine. Girls brought by the conquering army from the country of the vanquished were also kept as Concubines.

vii) There existed burglars and house-breakers, in the society and had their own organisation under a recognised leader.

viii) There were also eunuchs in the society who indulged in various sexual practices.

ix) There existed professional prostitutes, widows, grown-up girls, unmarried girls and Eunuchs, who indulged in sex relations.

x) There were robbers, who moved about flying their own banners and carrying on plunder on large scale. There were other robbers of lesser strength, moving about fearlessly.

xi) Occupations and means of livelihood

a) There are two grades of occupations - low and high. Basket, making pottery, weaving, shoe-making etc.,
are occupations of low grade-Cashier, Accountant, Scribe etc., represent occupations of higher grade.

b) Attendants were appointed to wait upon and serve a monk in the monastery.

c) There prevailed the practice of accepting servitude under the rich and powerful man for the sake of livelihood and protection.

d) Carpenters, sweepers and such other persons were looked down upon in society. In contrast the cultivators, traders and milkmen were looked upon as carrying respectable occupations.

e) There existed butchers, who maintained shops for selling flesh of cows, birds, rams, pigs and deer. There were also professional executioners who executed persons on whom death penalty was pronounced by the court. There were snake-charmers by profession who lived upon showing different kinds of snakes from place to place.

f) There were traders dealing in wares and utensils both as hawkers moving from place to place and as shopkeepers running shops at fixed places.

g) There were four ways of carrying bundles and heavy
articles - on head, on shoulders, on waist and by banding.

b) There were labourers, who lived on working for others and obtained their wages thereby.

i) There were persons, who worked as informers to the thieves and robbers and supplied clues to them about the location of wealth in the houses of rich persons.

j) There existed a rather useful occupation of running deposit rooms, where travellers could deposit their articles for a fixed period against making payment for it, corresponding to the modern safety deposit vaults or cloak rooms.

2 Administration

i) Just as at present, there were two types of ministers (Mahāmattās) - the Senēnēvakeē were in charge of the defence and the Vohērikē were in charge of justice.

ii) There were four units as constituents in the army-elephant, accompanied by twelve-soldiers, horse accompanied by three soldiers, chariot accompanied by four soldiers and infantry consisting of four archers.

iii) Criminals were kept in prison in fetters of wooden devices, under chains and tied by ropes.
iv) There was the practice of passing governmental orders against a criminal to be killed at sight.

v) Octroi duties were realised at appointed functions and stations. Those who tried to avoid paying the duties were punished severely.

vi) A labourer was sometimes paid his wages in advance. There existed the practice of divorce also.

vii) Control system: To avoid the rush of purchasers a system of queue was practised in the grain shops.

viii) Just at present, there were two types of cultivable fields where grains, rice, wheat etc., were grown and in the other types cereals like mugga, masa and even sugar-canes were grown.

ix) There existed different arrangements of irrigation. There were big reservoirs to be used by the people of the locality with equal common rights, but they had limitations in the use of water from it.

Coins and Measurements

Valuable information about Indian coins is provided by Buddhaghosa in Kankhavitaranī, Samantapāsādikā and Viśuddhimagga.
On the issue of coinage, Buddhaghsa's writing is explained by Bhandarkar thus: "It describes how a lot of coins lying on a wooden slab would strike an inexperienced boy, a man from the village and a shroff or money-changer. The boy would notice simply that some coins are oblong, some round and some elongated in shape. The rustic would know all this and also that coins were like gems, worthy objects of enjoyment to mankind. The shroff on the other hand, not only would be conversant with all this but also would be in a position to decide after handling the coins in a variety of ways (such as looking at them, hearing the sound they produced by struck at, smelling them, licking them and touching them), as to which of them were struck at which village, mufassil town, capital city, mountain and river bank and also by what mint-master."

From the above we can surmise that the coinage of every place had its own distinguishing marks stamped on it. These markings help one to identify the place of issue.

Buddhaghsa in his commentary Mahāvagsa remarks that when a person desires to learn Rūpasūtra, (i.e. a set of rules concerning figures on the coins or concerning coins) he had to handle several kūrśāpānas over and again and closely examine them. In this context Buddhaghsa states
that there were other kinds of money in different parts of the country with or without any rūpa. These were made of bone or skin or fruit or laces of trees.\textsuperscript{23}

Coins of preceding ages issued by the state, coins minted by the mints of localities and guilds brought a plethora of coins in circulation in ancient India. Buddhaghosa refers to a variety of coins in \textit{Samentapāsālikā} and \textit{Visuddhimagga}.\textsuperscript{24}

Buddhaghosa mentions gold and silver as metals and treats those made of silver as money which also includes other materials, e.g., the \textit{Kārshāpana} of silver, the \textit{māsaka} of lauha, wood and lac, bone. From this it follows that (1) there were no coins of gold, (2) that the \textit{Kārshāpanas} were made up of silver only, (3) that the \textit{māsakes} were made of lauha, wood lac, bones etc., but not of silver, (4) it was called \textit{māsaka} because they were one-sixteenth in value of the standard silver coin called \textit{Kārshāpana}. These inferences drawn from the passages from \textit{Suttavibhaṅga} and \textit{Kanakavīrāṇi} do not agree with the information supplied by the \textit{Amarakosa} and \textit{Manusmṛti}. However in \textit{Samentapāsālikā}, Buddhaghosa treats gold as metal and gives three varieties of \textit{Kārshāpanas}. They are (1) Gold \textit{Kārshāpanas}, (2) Silver \textit{Kārshāpanas} and (3) ordinary \textit{Kārshāpanas}. As the gold
Kārshāpanas were rare Buddhagbosa did not mention it among
the kinds of coins in Kankhavītarani. The total absence of
punch-marked coins in gold in the present acquisitions is a
fact. The ordinary Kārshāpana mentioned by Buddhagbosa
probably refers to Paṇa made of copper widely prevalent in
Ancient India. This is perhaps included in the term lauha-
maṣaka detailed by Buddhagbosa as made of tāmra (copper).
The word loba or lauha denotes iron, copper, brass, any
metal. The expression "lauha" and others may indicate any
cheap material other than copper which is separately men-
tioned. Dr. D.C. Sircar25 suggests that the copper maṣaka
of Buddhagbosa should be regarded as a copper Paṇa or
Kārshāpana of 80 Ratis (146.4 grams).

The coins of the Vīshnukundins are of copper with
iron casting.

The wooden maṣakas as referred to in Samentapāsādikā
are made of strong wood and of bits of bamboo. In this
variety of coins, the maṣaka made by etching in a figure
on a piece of Palmyra leaf. As these do not confirm to the
one-sixteenth of either the silver or copper Kārshāpana,
they appear to be in the nature of currency notes of modern
times.
In the Samantapāśālikā the following coin names are mentioned. They are (1) Rudradāmaka, (2) Nila Karṣāpāṇa, (3) Pēda of the Nila Karṣāpāṇa and (4) Maśaka of Nila Karṣāpāṇa. The term Rudradāmaka stands for the whole class of silver coins as Rudradāmaka known after famous Saka ruler of western India, the Rudra Dēma (A.D. 130-55). The Saka coins must have been in circulation during Buddhaghoṣa's times.

The Nila-Karṣāpāṇa corresponds to the silver Karṣāpāṇa called Purāṇa which weighs 52.56 grains. The ratio is three fourths of old silver-Karṣāpāṇa or Purāṇa in weight and value.

The Pēda which was one fourth of silver Karṣāpāṇa seems to have been usually a coin of cheap material. The maśaka, one twentieth of silver Karṣāpāṇa in weight, Sircar points out, was rarely a silver coin. V.S. Agrawala and Uesch have reported silver coins from Taxila region. They weighed between 2.3 and 2.86 grains.

Regarding the variation in weight standards of coins, Buddhaghoṣa states that the weight of the Karṣāpāṇa was 20 maśakas at Rajagrha so that its quarter weighed 5 maśakas. The quarter of a Karṣāpāṇa was known as Pēda in other regions.

This is valid with reference to the old type Blue Karṣāpāṇas.
In *Visuddhimagga* it is said that the old type Karṣapanaś were in circulation as private issues.

**Measurements**

The common unit of measurement was *Nāli*. This however differed in Magadha, Ceylon and South India. Their mutual relations have been precisely specified as found in the *Mahā-āṭṭhakathā*.

*Pattāṇa* was the measurement of grain, sufficient for one meal of a man, similar to the present day one para (250 gms).

**Architecture**

In *Samantapāsālīka* we get very few descriptions of the houses of ordinary people or of places. Meagre references that are scattered here and there do not help us to reconstruct a full picture of civil architecture.

On the other hand we get detailed description of the monastic establishments like vihāras, sāṃghāramas, etc. The dwellings fit for habitation for a Bhikkhu have been grouped like this:

Vihāra, Pesāda, Hammiva, a special kind of dwelling Adhibhayoga, Guba and Lena. Besides these, we get reference...
to Avasathagarā, Cankamena-sālā, Kathina-sālā etc.

Vibāra is a dwelling place for a monk. Its original form was only a hut without doors but during the days of the Vinaya it took a definite shape. The history of the evolution of the different types of Vibāra throws considerable light on the contemporary architecture. (The Vibāra was either plastered or partly plastered).

Hamatet was a grand building having open terrace over it. The inner apartment of the building possessed twenty eight cubical cells.

Pāsaḍa was a grand building. There is also reference about the building having two or three storeys. The height of a storey was a bit higher than an ordinary man.

It generally denotes a palace. By and large it refers to a group of buildings enclosed by an outer wall (Prakāra). Buddhagotissa remarks that Pāsaḍa is unfit as a monastic residence. The term Pāsaḍa more often than not refers to a mansion with several storeys. It is referred to as a temple. The constructional aspects and architectural elements of the palaces, in Pāli and Sanskrit literature have been analysed by Coomaraswamy. The bas-reliefs of Amaravati and Nagarjunakonda provide visual
Different types of buildings have been mentioned:

**Vdosita** was an apartment which accommodated a chariot or such other vehicles.

**Atta** was a solid four or five storied construction which was used as a watch-tower.

**Mala** was a quadrangular building of a single storey.

The borders of the doors and windows were made strong and decorated with the designs of flowers, garlands, creepers, head of crocodiles and multicoloured figures. A piece of wood was fixed on the door frame to stop the door leaf banging against the border of the wall. The windows were made specially strong and beautiful.

Guest rooms were also provided in the buildings specially for the accommodation and convenience of visitors and guests.

The plaster either mud or lime was used for the walls. Ashes and cow dung were also used for plastering the wall. The plaster was sometimes coloured white and red and were decorated with different kinds of paintings.
The monastery was provided with a separate hall to be used for dining, by the saṅgha known as Upatthana-sala.

A room in the monastery was allotted having arrangements for keeping fire alive in it which could be used at any time by the inmates.

5 Games and Sports

Different kinds of gambling were in vogue, as Ākēsa played by giving signs in the sky; Paribhārapatha, played by drawing circles on the ground, showing ways in them for escape. Santikā, played with a number of pebbles, removing one by one with the tip of the finger without touching the other. Khalika played on gamble boards by throwing pieces of dice. Attha-pāda, played on a board having eight divisions. The game board consists of eight rows having eight squares in each row playing attha-pāda was a kind of gambling and is now known as chaturanga i.e., Indian chess. At Nagarjuna-konda, on one of the slabs of the bathing ghat to the west of the Pustapbhadraswami temple, the representation of the game-board is noticed. It consists of eight rows having eight squares in each row. This exactly agrees with the attha-pāda as explained by Buddhagbosa.

Different games have been mentioned as follows. Chatika, played by striking a small stick with a long one.
Saliiks-hattba played by casting liquid dye or colour on the wall and guessing what figure it would make. Akkba, played with pebbles, pāṅgacira, played by blowing a brihle made of leaves, vaṭikaka, played with a small plough like articles, Holkhasikā played by holding a stick above, putting the hand on the ground and moving the body round and round in different manners; Cinsulake, played with wheel made of pal-leaves moving round and round in the wind, Pattaḥeka played with a dice made of leaves of measuring sand, Rachakā played with a toy chariot, Dhanukā, played with a toy bow and arrow, Akkharikā, played by guessing what letters have been written in the sky or on one's back by fingers, Konesikā, played by guessing what has been thought of in mind; Yathāvajja, played by caricaturing the movements of defective persons.

6 Food and Drink

In the commentary, we come across both vegetable and animal food. But generally vegetarian diet is praised. Clarified butter, butter-milk, curd etc., was considered as food or wholesome food. Five kinds of food were allowed, such as odano, kumāsa, maccha-masam and sattu.

Flesh of man, elephant, horse, dog, serpent, lion, tiger, leopard and bear is not to be used as food. Milk of all animals may be taken.
Meat is allowed to be taken, if it is not seen, heard or doubted that the animal was killed for the Bhikkhu Sangha.

The grains available at that time were: sāli, vihā, yava, godhuma (wheat), kangavarsaka and kadrusaka.

Wines: Five kinds of wines were used, prepared from flowers, fruits, honey, molasses and coconuts. The last one was called surā, which was perhaps, prepared by distillation.

Tekatudayogu seems to be a very favourite drink. This was prepared by boiling cereals: tilu, rice and mugga, in water mixed with milk, butter, honey, sugar etc.

Reference is made to three apartments in a hotel as: where cooked rice was sold, where meat was sold and where cakes and sweets were sold.

Cloth, Dresses and Furniture

The description of different kinds of cloth is met with in the commentary as khoma, made of cotton and wool, kapāsika, made of cotton, koseyya made of silk, kembala, made of pure wool, sāna made of flax or jute, khaṅga made of jute and cotton, Kusacirām, cloth made of kusagrass, yēkas-cirām, cloth made from the bark trees, phalakacirām, cloth made from the stems of some flowers, kesakembali, rugs made
of hair, Ajinekkhipam, the skins of deer, and a kind of cloth made from the feathers of owl is also referred to.

Ways of preparing garlands

There were five kinds of garlands; Gantblma, Gopphima, Yëdhima, Vethima and Purma. The full process has been described in the commentary.

Vaselines or creams were employed. Collyrium of several kinds was used for the eyes.

Furnishings and Furniture

Different kinds of bed sheets and pillows were used in the monastery. There were five kinds of pillows-stuffed with wool, with worn-out clothes, with bark, with straw and with leaves. The Koccha was a mat used in the monastery which was made of bark of a tree. The roots, reeds and grasses were also used in making the mat.

Diseases and their treatment

Five diseases are disqualifying factors for a candidate seeking admission into the order. They are Kuttha (leprosy), Genda (tumor), Kiläsa (louderma), Sosa, and Arjëra (epilepsy).
The following fashions of dressing the lock of hair as simple one, twisted and woven, mixed with coloured threads, mixed with flower garlands and mixed with beads of precious stones were noted.

Different ways of weaving wreaths are as follows: as tying the flowers together on one side; tying the flowers on both sides, preparing a thickly woven garland, stringing the flower together in a thread, preparing a floral head decoration and preparing garlands covering crests.

Foot-wear (Upahāma)

Shoes of various kinds and types are described. They were made of different colours and sometimes several colours were used in a single pair of shoes. Shoes covering the feet only was called Gunthima in Pāli. Shoes reaching the up to the knees in the Greek fashion were called Putsabaddha. Besides these, there were shoes made of cotton, the feathers of the tittira birds (Tittira-Puttika) and shoes combed with ram's horns (mendavisīya Buddhika). Similar ones made from goats horns, pointed shoes, shoes sewn with peacock's feathers are also mentioned. For the manufacturing of shoes the skins of tiger, lion, deer, wild cat, cat, owl etc., were used. Besides these, reference is made to slippers made
or palm-leaves (Tälapatta-Peduka), bamboo leaves, grass and also crystal, emerald etc., were also in use.

**Ornaments**

During the period under review, several kinds of ornaments were in use of which we get the following examples:

1) **Vallika**: A kind of ear ornament. It is a large ring of some metal from which is suspended a group of strings of pearls or beads. These are familiarly seen in the figures of Nagarjunakonda,²⁹ Amaravati, and other places.

2) **Katisuttaka or Katisutra**: It is a kind of belt woven round the waist generally by amorous ladies, ladies performing dobadu and female attendants. It is a string of large beads, in ovoidal or globular in shape and can wear round the waist. These are familiarly seen in the figures of Nagarjunakonda,³⁰ Amaravati, and other places.

3) **Ovattika and Mattikābharana**: A kind of bracelet.

4) **Angebhimuddika**: Rings which can be worn for fingers.

**Cosmetics**

The women were used to bathe using perfumed powder or scented mud. In order to beautify the face, ointment, powder,
red arsenic,

There existed an epidemic called Abivatāka, which could put an end to the whole family together with its cattle and animals. It was believed that one could escape from it by running away through a hole made in the wall or the roof.

It is interesting to note that diabetes was looked upon as a respectful disease because perhaps only the aristocratic, suffered from it and did not give any visible trouble.

Some interesting medical prescriptions are found in the Samantapāsādikā:

For gout and rheumatism

a) To drink gruel of five kinds of roots mixed with the oil of bear and bower.

b) For rheumatism, bronchitis, leprosy, jaundice, fistula and many of other diseases. A preparation called Lonasaurakā which had to follow a very complicated process. Many fruits of medicinal value, all kinds of grains and cereals, plātana cane, date, fish flesh, honey, sugar, salt and many other herbs were sealed in a jar and buried underground for two or three years, the juice extracted out of it was regarded as a wonderful medicine to the above diseases.
Papaatakojaṁ

A clay found deep underground that has nutritive value.

9 Religious Practices and Superstition

Organising the recital of Ātaśatīyasutta by the Bhikkhu to ward off a calamity or a disease was in vogue.

The practice of worshipping a tree which was regarded as an abode of a deity is also mentioned.

There is also a reference in the Samantapāsādikā of worshipping symbol of Lord Siva with flowers. The practice of witchcraft and sorcery was also referred to.

Buddhaghoṣa had a fair knowledge of astronomy and music also. He gives the size and measurements of Saturn, Rāhu and Jupiter and makes a detailed description of the place and portion, their distance from earth and the nature of all the stars.

Buddhaghoṣa explains the musical terms vetālaṁ and pekkhā. These two terms occur in Brahmajala Sutta. According to him vetālaṁ means songs sung by a group of people suited for the action of the actor or actress (Theatrical
performance) Pekkhām means music played on instruments.

Buddhagbosa in Ceylon

Buddhagbosa in his writings mentions Theras, vihāras, towns etc in Ceylon. Thera Piṅgalaluddhaṇakhita of Añābīrīya is mentioned as a Thera who used to preach the Buddhist precepts. Buddhagbosa mentions Thera Matanēka of Kālavalli-mandapa vihāra in Colomboṭitthā in Samvatṭa-Nikāya as a Thera whose mind was bent upon kammathāna i.e., walking on foot near the village taking palmful of water and looking on the roads where quarrelsome and wicked persons, mad elephants, restive horses were to be found going along their path.

Buddhagbosa gives abundant references to Ceylon in his Viṣuddhimagga as follows:

Anurādhapura: The capital city of Ceylon and the seat of higher learning and preaching of Buddhism.

Abhayagiri: A town situated outside the north gate of Anurādhapura.

Mahānacchavana: It is a town called the southern capital of Anurādhapura.

Aritthapura: It is the central province of Ceylon.

Gambhiranadī: It is a town 7 to 8 miles north of Anurādhapura.
Nagadipa: It is an island in the Arabian sea.
Gonanadī: It is a river in Ceylon now called as Kalu-Qya river.
Tissavāpi: It is a tank near the Mahāgāmevihāra.
Jetaanīrāma: It is a vihāra near the Abbavagiri dagoba in Anurādhapura.
Thāparāma: A monastery in Anurādhapura.
Menibira: It is a tank near Pulomnarupa, now called Minneriya.
Mahāyāga: It is a river south-west to Anurādhapura.
Kalavapi: It is a town built by the king Dhatusena on the eastern bank of the river Gona-nadi.

Buddhaghosa mentions a tribe called Pulinda. It was a barbarous tribe and were dwelling in the Island between Colombo, Kalutara Galle and the mountains.

Buddhaghosa's works thus provides us a rich and valuable information regarding the historical, cultural, social and geographical conditions. In summing up it may be observed that Buddhaghosa's remarks on the times were only incidental. As he rigidly confined himself to the exposition of Buddhist literature, the mention of Monarches, kings and nobles centred round to the time of Buddha and Asoka but not his
own age. So also his remarks on administration and justice are only time honoured ones and in certain cases they refer to the early ages, as in the case of Mahamattas. However, his observation on the coins and currency systems are valuable. His accounts of anatomy and astronomy reveal the knowledge of the times. His knowledge of the country's geography is sound so far as the southern India and Ceylon are concerned but his remarks on north India are based on heresy.
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13. Ibid., p.301.
23. Ibid., pp.126-123.
25. Ibid., p.94.
26. Goswamswamy, A. / Early Indian Architecture, Delhi, 1975, p.6
28. Ibid., p.223, Fig.XIV, 11.
29. Ibid., p.67.
CHAPTER VI: SECTION A

SECTS AND SCHOOLS

Buddhagosa records in his Kathavatthu Attakathā the schools, viz., Mahāsaṅghika and Theravāda and its sects. ¹

I. 1. Mahāsaṅghika
   2. Gokulikas
   3. Ekabhārakas
   4. Bahusurtīyas
   5. Paññattivādins
   6. Caitikas

II. 1. Theravādins
   2. Mathisesakas
   3. Vajjiputtakas
   4. Chennagarikas
   5. Sambatis
   6. Dhamottariyas
   7. Bhaddayānikas
   8. Sattathivādins
   9. Dhammaguttakas
   10. Kassepikas
   11. Saṅkrāntivādins
   12. Suttaśādins
Buddhaghosa mentions, in addition to these 18 sects of Dīpavaṃsa, another six sects; viz., the Rājagirikas, the Siddhatthikas, the Pubbaseliyas, the Aparaseliyas, the Ketuvāda, the Vetullaka, the Haimavata, the Uttarāpathaka and the Vaijiriya.

Among the new sects mentioned in Kathāvatthu aṭṭhakathā, the Haimavatas, the Rājagirikas, the Siddhatthikas, the Pubbaseliyas and the Aparaseliyas are mentioned in Dīpavaṃsa also.² In the Mahāvaṃsa among the new sects the Rājagirikas, the Siddhatthikas, the Pubbaseliyas and the Aparaseliyas are mentioned.³

Thus a perusal of Theravāda tradition reveals that Buddhaghosa's list is elaborate. Buddhaghosa in his commentary observes that the Andhaka, the Aparaseliya, the Rājagirika and the Siddhartika schools emerged later. He states that the Rājagirikas, the Siddhartikas, the Pubbaseliyas and the Aparaseliyas were derived from Andhakas.

A historical survey of the above sects is attempted here.

It is always difficult to distinguish sects and schools in referring to the extent of the application of the two terms. They generally indicate the same sects or groups
since different sectarian communities can be identified according to their doctrines. Andrew Bareau has tried to show some difference in their connotation. The two terms in Buddhism, Nikāya and Acariyakula or Acariyavāda have resemblance to sect and school. According to Bareau, Nikāya stands for sect and Acariyakula or Acariyavāda comes very close to school. He has further explained Acariyavāda as the oral (Vēda) teachings of a master (Acariya). It is difficult to accept this interpretation since Acariyavāda literally means teacher's exposition and this term is employed in the post-canonical commentarial literature as the body of expositions, interpretations and opinions of the well-known teachers of the past, i.e., orthodox and traditional commentarial matters. In course of time, the Pāli commentaries and the Ceylon chronicles which uphold the Theravāda tradition called all the Buddhist schools Acariyavāda except Theravāda. Sometimes powerful preachers among the Saṅgha were able to impose their own interpretations over certain community or group of monks and they gradually drifted away from the old school and formed their own sect or school. Dīpavamsa also agrees about this seceding group having an Acariya or leader of their own. Some of the Buddhist sects have the names of the individual teachers of different times. Hence, it is difficult to agree that
Achariyavāda exclusively denotes school as being something other than sect. Nikāya can be defined as a group of persons holding the same beliefs and regulations and also a collection of objects like the Sūtras which are called Nikāyas. Therefore Nikāya and Achariyavāda correspond closely to the terms, sects and schools respectively. But it is difficult to accept the suggestions, of Barerau that the distinction between the two terms as sect and school as well defined.

According to Ceylonese chronicles the Buddhist order was split into eighteen sects or schools within a couple of centuries after the demise of Buddha. These sects are not mentioned in the older works. This led the scholars like T.W. Rhys Davids to conclude the sudden emergence of 18 sects during 4th and 5th centuries before the canon was actually closed. He further remarks that the examination of the evidences clearly shows that there were no sects in India in the proper use of that term but the number eighteen is imaginary and probably derived from the eighteen causes of divisions mentioned in the Aṅguttara Nikāya. The observation of Poussin is also in similar vein that "the Buddhist schools work on a common literary stock made up from mutual borrowings and they arrive at divergent dogmatical tenets. As a rule doctrinal contradictions do not disrupt the sangha."
Thus if we consider the mutual relation of sects and their legal position as branches of the universal Sangha, leaving out of account doctrinal divergences which are not as such of paramount importance, sects are not to be contrasted as hostile body, with closed tradition.

Scholarly opinion as given above would show the following points on the basis of the evidence they analysed at their disposal.

1. The sects are not mentioned in the older works.
2. The Buddhist sects are not to be understood.
3. These sects belong in the proper sense of the term sect to the universal Sangha as branches and they have no different organisations or any difference in the highest important doctrinal matters.

Regarding the first point, T.W. Rhys Davids had utilised the Ceylonese chronicles and other later works but the epigraphical data was not taken into consideration. There is clear mention of the sects in the inscriptions datable to the earlier centuries of Christian era and also indirect evidence is available as early as 2nd century B.C. Hemavat śārīra Gotiputta kasseppa - gotra is mentioned in the Sāṇḍhi relic casket inscription. It may be perhaps the early resemblance of the Ḍhamavatas and Kāsyapiyas. The terms and phrases in
the "Vinaya" and "Sutta Pitaka" texts also reveal an early tendency of the division of schools and sects in the order. Therefore we can assume that the emergence of the sects took place before the canon was closed. We can also note that there is a very close resemblance in the different sects up to the first two centuries from Buddha’s nirvāṇa.

The proliferation of Buddhist sects was also responsible for the development of Buddhist thought. Not all the sects had sharp doctrinal differences. But on the basis of individual traits some sects became prominent. Others got merged into larger sects. Indeed the division of community took place on the issue of discipline. Various points of view among the sects over the doctrine are given in the "Kathāvatthu".

In the early canonical literature, there are many interesting points regarding definition, causes and consequence of schism (Sahābhāsa) in detail. Buddha and some elders expressed apprehensively about the development of schism. There were also some actual incidents which led to discussions at an early date.

The second and third observation can be explained about the above factors.
During the life time of Buddha himself there were indications of the existence of some who would not accept the leadership or obey his instructions. But Buddha himself was very much interested in the harmony of the Sangha and desired that the monks should live on friendly terms and as harmoniously as milk and water blend with each other. The monk Sunakkhatta and thirty young disciples of Ananda left the order due to difference of opinion with Buddha. The case of Devadatta was a more serious one in the Buddhist order. He was the cousin of Buddha and was jealous of Buddha. He was opposed to the mild and easy rules in the Buddhist order and requested a more or less life for the monks. He left the Sangha since Buddha did not accept his suggestions. The dispute at Kausambi between Dharmadhara and Vinayadhara, the two teachers on Dharma and Vinaya respectively arose due to the talk of Vinayadhara and his followers over the minor offence inadvertently committed by Dharmadhara. Similarly there were always a few persons who tried to change the rules, made by law. They sought opportunities to by pass the law or change the rules according to their benefit resulting in the violation of the whole spirit behind the framing of a certain rule. The difference of opinion regarding the doctrinal matters started growing even from the time of Buddha. According to Samyutta Nikaya, Buddha himself said
that in the course of time his followers would fail to understand the subtle points of his teachings, such as void and would rather take as authoritative, the simplified version of his followers and thus his utterances would disappear. In order to avoid the difference of opinion among two monks which would give rise to controversy, he asked the monks to learn and understand the doctrine explained by him, under the guidance of senior monks.

After the death of Buddha there was no central figure who could be considered as the Head of the Buddhist order and could command respect or enforce discipline in the order. The Buddha refused to appoint any person as the Head and said, on the contrary, that his Dharma and Vinaya could be the instructor of the order after his death. This naturally led the monks to different considerations and formation of different groups either because of their common interest due to the same region of residence or because of a common discipleship of teacher or because of a common interest in a particular branch of study like the Sutra, Vinaya and Abhidhamma or even in the narrow sphere of a Nikaya like Dighabhanga or Majjhimanabhanga. After the death of Buddha some of the monks Subhadra remarked that they were now free to do as they wished since the Buddha would not be there to
dictate to them. All these factors led the followers of Buddha like Mahākasyapa, Ānanda and Upāli to organise the first Buddhist council.

The first Buddhist council was held at Rajagaha after the Mahāparinirvāṇa of the Buddha in the second month of the rainy season under the leadership of Mahākasyapa. Upāli and Ānanda were questioned on matters of Vinaya and Dharma respectively by Mahākasyapa. In this process, the Patimokka of Vinaya and the five Nikāyas of the Suttapitakha were recited.

The admission of Ānanda to the council raised a controversy among the members. After the end of the first council Mahākasyapa asked the senior monks to approve the texts as settled in the council to be the Buddha's words. Senior monks like Ānāgapati remained neutral and Purāna straight away opposed it. This dissent of Purāṇa had caused further division of opinion on the doctrinal matters for he held the view that the teachings of Buddha, as he heard from Buddha were sacrosanct.

The second Buddhist council was held at Vaisālī a century after Buddha's Nirvāṇa. The accounts of this council are available in the Cullavagga of the Pāli Vinaya and Vinayakusudrakavastu, the Tibetan translation of the
Sarvāstivāda Vinaya. According to the Pāli tradition the first schism and also the rise of the Mahāsaṃghikas occurred during the second council at Vaiśālī. Some scholars accepted the Pāli tradition about the rise of Mahāsaṃghikas. But there is a second set of tradition consisting of treaties of Bhavya, Vasuṣmitra and Viniṭedeva giving an entirely different account of the first schism and the rise of the Mahāsaṃghikas contradicting the Pāli tradition. Regarding this tradition we can get information from later works like Mahāvastu, Saṃśādhirāja, Mañjusrimulakalpa and the Chinese version of the Vinaya of Mahāsaṃghika quoted by Yuen Chwang.

According to all these traditions the second council was held at Vaiśālī about a hundred years after the death of Buddha to settle certain un-Vinayanic acts practised by a group of monks of Vaiśālī. The name of the monastery where the council was held differs in these traditions. According to Pāli tradition it was held at Vaiśāḷakura and is accepted by the Mahāsaṃghika Vinaya. But according to Bu-ston, it was Kusumapura monastery and there is not other text mentioning this name. The council did not elect any president but eight monks consisting of four monks each from East viz., Subbakamin, Salha, Khujjasobhita and Vasabhāgāmika and four from West viz., Revata, Sambhūța, Yasas and Sumana, were chosen to settle the dispute.
The committee conducted the proceedings in which Revata put the questions and Sabbakāmin gave his authoritative replies. All the ten points of the Vajjii monks were declared to be against the Vinaya rules. The assembly was attended by a large number of monks including Mahādeva and his followers. The Vajjii monks who follow democratic tradition were unwilling to accept the exclusive powers and privileges claimed by the Arahats. The orthodox majority of monks did not accept the liberal views of Vajjii monks and were severely impeached. The Eastern monks who have liberal views in general drifted away from the orthodox group. They found Mahādeva a capable monk to strengthen and champion their views and chose him as their leader. They held a Mahāsāṃghika at Pātaliputra to uphold their regard to Vinaya and the Dhamma. This was the first major division in the order. The eastern monks being large in number strengthened their hold at Vaissāli and Pātaliputra and the Western monks on the other hand strengthened their hold at Kaushambī, Mathurā and Avanti. These two groups were known as Mahāsāṃghika and the Theravāda sects of Buddhism respectively.

The period between the second and the third council is very important in the development of Buddhism. The rise of the two sects, the Theravāda and Mahāsāṃghika was the result
of the "great schism." This was followed by a number of schisms resulting in the formation of various new sects. According to the tradition, we get eleven sects coming from Theravāda and seven sects from Mahāsāṃghika besides the Theravāda which is said to be the orthodox school. The origin, development and also their inter-relationship have been a problem to the scholars because the undated miscellaneous Buddhist works contain the list of schools and sects having their own canon. In general they are contradictory and confusing in details. Attempts have been made to ascertain the stratification and affiliation basing on the sources like literary and epigraphic evidences.

The Theravādins, the Sammatīyas, the Mahāsāṃghikas and also the subsequent Chinese and Tibetan works and translations maintain different traditions regarding the Buddhist sects and schools and also different accounts about their origin, name and the order of secession of these schools.

According to the traditional list, the early Buddhist sects and schools can be classified into four groups basing on the following two things. (1) The sects which are closely connected by common character or natural affinity and (2) General likeness in their traditions i.e., the Theravāda and the Mahāsāṃghika traditions.
The Theravāda Tradition:

It comprises (i) Sāriputra-paripācchāsaūtra, (ii) The second list of Bhavya's tradition, (iii) Sarvāstivāda tradition comprising of Vasumitra's Samavedopadesamānakra and the first list of Bhavya's tradition and (iv) The Māla-Sarvāstivāda tradition comprising I-tsings and Vinitadeva's traditions, and (v) The tradition of Buddhagbosa.

According to Dipavamsa the two schools Mahāsaṃghika and Theravāda were the result of the first schism. The Mahāsaṃghika school was further divided into Ekavyāhārakas and Gokulikas. The Bhusāratiyas and Pannaṭṭivādins emerged from Gokulikas. Getaiya was another sect that emerged from Mahāsaṃghika line. Theravāda also got sub-divided into eleven schools.

Theravāda Tradition:

(A) Dipavamsa tradition: It was an orthodox school of the line of the elders which branched into Mahīśasakas and Vajjiputtakas. The four fold dispute took place among the Vajjiputtakas resulting in the emergence of Dhammattariya, Bhuddasaynikas, Channagarikas and Sammatis. Mahīśasakas were divided into the Sabbaṭṭhivādina and the Dhammaguttakas. From Sabbaṭṭhivādins emerged the Kassapikas, the Šaṃkrānti-vādins and the Suttavādins. Thus eleven schools from
Theravāda and six from Mahāsaṃghika emerged making a total of seventeen schools in the original order. While the Theravāda school is called the orthodox, the remaining seventeen schools are described as schismatics.

(B) Bhavaya's third list of tradition: It constitutes the Sammatiya tradition and agrees with the Dipavamsa tradition with the Mahāsaṃghika group of schools. Regarding Theravāda or Sthaviravāda schools it was divided into Mūla-sthavira and Isavavata. The Mūlasthavira was further divided into Sarvāstivāda and the Vātsiputriya. Vibhajjavāda and the Saṃkrāntivāda emerged from Sarvāstivāda. The four sects, the Mahīsāsaka, the Dharmaguptaka, the Tamrāsātiya and the Kasyápīya were divided from Vibhajjavāda. The two sects, the Mahāgirika and the Sammatiya emerged from the Vātsiputriya. The three other sects the Dharmottara, the Bhadrayāniya and the Saññagiriya emerged from Mahāgirika.

The Buddhaghosa tradition

Buddhaghosa in his Kathāvatthu Atthakatha described in addition to the eighteen sects mentioned in Dipavamsa, the Rajagirika, the Siddhatthika, the Pubbaseliya, the Aparaseliya, the Hemavata, the Vajjariya, the Utterāpathaka, the Ketuveda and the Vetullaka. In the above sects mentioned by Buddhaghosa, the first four sects have been called Āndhakes which
occur in the inscriptions from Amaravati and Nagarjunakonda. The names of the first six sects are mentioned in Mahāvamsa and Dipavamsa also.

The Mahāsanghika tradition

This tradition regarding the Buddhist sects is partly represented in the Sariputraarippacakasūtra. It was translated into Chinese between A.D. 317 and 470. According to it Mahāsanghika and Theravāda were the results of the first schism. From Mahāsanghikas emerged the four sects Dkavyāvabhārika, the Lokottaravāda, the Badusrutika and the Prajñaptivāda. From Theravāda originated the four sects the Vātsiputriya, the Kāśyapīya, the Suttavāda or the Saṅkrāntika and the Saṅvastivāda. The Vātsiputriya gave rise to the Dharmottariya, the Bhadrayānīka, the Saṃmatiya and the Saṅgarīka. And finally from Saṅvastivāda emerged the three sects, the Mahāsakā, the Dharmaguptaka and Suvarṣaka.

The tradition of the Bhavya’s second list

According to this tradition the original order was divided into three schools namely the Sthaviravāda, the Mahāsāṅghika and the Viśākhavāda. The Saṅvastivāda and the Vātsiputriya emerged from the Sthaviravāda. The Saṅvastivāda was further divided into Sautrāntika and the Vātsiputriya.
The Vatsiputriya gave rise to four sects namely the Sammatiya, the Dhamottariya, the Bhadrayeniya and the Sennagarika. The Mahasamghikas in its turn gave rise to the Purvassila, the Aporvassila, the Rājagirika, the Raimavata, the Chaitika, the Saddharthika and the Gokulika. The four sects, the Mahisasaka, the Kasyapīya, the Dhamaguptaka and the Tamrāśatiya emerged from the Vibhajjavāda.

When the two lists are compared, we can clearly notice that the initial division in Sariputrapariprcchasūtra is two, while in the second list of Bhavya it is three and the two lists agree substantially. Regarding Theravāda we get new names while Mahasamghika sects are concerned this tradition mentions some new names which are absent in the Sariputrapariprcchasūtra. These additional sects according to Bhavya's tradition gives an impression of its completeness and also its lateness. This is further strengthened by the new names mentioned in the Theravāda line i.e., Saṅrūṇtika instead of Sūtravadin or Saṅkrāntika.

Sarvāstivāda tradition

A) Vasumitra's Samayabhodopacaranacakra tradition:
This tradition was advocated by Vasumitra who belonged to Sarvāstivāda sect. He gave significant position to it and
derived all subsequent sects of the Theravāda line from it. According to this tradition the first schools that emerged from the order were Mahāsaṃghika and Theravāda. From Mahāsaṃghika school emerged the sects, the Ekavyāvahārika, the Lokottaravāda, the Kukkuṭika, the Babuṣrutiya, the Prajñāpativāda, the Caitika, the Aparasaila and the Uttarāsaila. The Servāstivāda and the Kaimavata emerged from the Sthaviravāda. The Servāstivāda was further divided into three sects, the Vātsiputriya, the Mahāsāsaka and the Suvarṣeka i.e., the Kesyapiya and the Sautrāntika or the Saṅkrāntika or the Uttarīya. The four sects the Dharmottariya, the Bhadrayāniya, the Sammatīya and the Sannagarika emerged from the Vātsiputriya. Thus Vasumitra's tradition actually agrees with the Sarinatrpariprachāṣūtra and is grouped within the Kashmir tradition by Bareau.

B) The first list of Bhavva's tradition: This list also puts the earliest division as Mahāsaṃghikas and Sthaviravādas. According to this tradition from the Mahāsaṃghika originated the seven sects, the Ekavyāvahārika, the Lokottaravāda, the Babuṣrutiya, the Prajñāpativāda, the Caitika, the Purveśaila and the Aparasaila. The Sthaviravāda gave rise to Servāstivāda the Vātsiputriya, the Dharmottariya, the Bhadrayāniya, the Sammatīya (i.e., the Avantaka or the Kurukullaka), the Mahāsāsaka, the Dharmaguptaka, the Dharmaśuvarsaka
and the Utteri稳固 or the Sankrānti稳固。The tradition omitted
the Gokulika sect, of the Mahāsaṃghika line which has been
referred to by Vasumitra as the Kukkuṭika in his list. In
the Theravāda line he mentioned the new sects such as the
Mūrntaka, the Avantika and the Kurukullaka.

The Mūle-Sarvāstivāda tradition

A) I-taing's tradition: According to this tradition,
the first division of the order was into four schools, the
Mahāsaṃghika, the Sarvāstivāda, the Sthevīra and the Sammā-
tīya. The Mahāsaṃghika school was divided into the Purva-
sāila, the Aperasāila, the Haimavata, the Lokottaravāda and
the Prajñāpativāda. From the Sarvāstivāda originated the
Mūle-Sarvāstivāda, the Kāśyapīya, the Mahīśāsaka, the
Dharmaguptaka, the Bahuburtīya, the Tamrasatiya and the
Vibhajyavāda. The Sthevīravāda was divided into the
Jetavaniya, the Abhayagarivāsin and the Mahāvihāravāsin.
Finally the three sects, the Kurukullaka, the Avantaka and
the Vatsiputriya had emerged from the Sammatiya. We can
find the inclusion of the Haimavata sect in the Mahāsaṃghika line
by the Vinitadeva as mentioned in the Mahāsaṃghika tradition
itself.

TheMahāvyutpatti tradition almost resembles the Vini-
tadeva except for some difference in the reading of the
certain names of the sect. The Tibetan recension of the 
Vāsāgrapaḥcāsūtra in the eleventh century is almost the 
same as the Vinitadeva tradition about the development of the 
sect except that the sects Tāmraṣatiya and Bahuśrutīya are 
placed under the Sāmmatīyas instead of the Sarvāstivāda.

The above stratification and affiliation of Buddhist 
sects is not clear due to various traditions. Attempts have 
been made by scholars to group and stratify the various sects 
both early and late. Tārānātha made an attempt and the fol-
lowing are his findings:26

1) The Kāsyapaṇa and the Suv快速aka were two names of 
the same sect. 2) The Sānkṛantivādin, the Uttariya and the 
Tāmraṣatiya were identical. 3) Mahādeva’s followers, the 
Purvaśailas and the caitikas were identical. 4) The Lokottar-
avādin and the Koukktika represent two names of the same 
sect. 5) The Ekaṛyavābaraṇa was nothing but the Mahāsāṃghika. 
6) The Kourukullaka, the Vāsiṇḍutiriya, the Dhammottariya, the 
Bhadrayāṇiya and the Čhamagrika have almost identical doct-
rines. This classification of Tārānātha would reveal that he 
identified the sects which emerged from a common source. But 
it does not imply they should be identical. Mention each of 
them as a specific sect itself speaks of their individuality 
which is confirmed by the Kāthavatthu’s explanation about 
their theses and tenets.
In recent times A. Bareau has explained the different traditions of the various Buddhist sects. According to him (1) The Mahisasakas, the Mahasamghikas, the Vithajavadiins (known as Vibhase), the Dharmauktakas and the Andhakas appear to be mutually affiliated. (2) The Theravada of Ceylon and the Sarvastivada of Kashmir for another group. (3) The Vatsyiputriyas and the Saurantikas have great similarities. (4) Drastantikas and the Saurantikas are mutually affiliated and are related with the sects of group one.

Bareau observes that Mahasamghikas and Mahisasakas are affiliated. This is doubtful since Mahisasakas arose from Theravada and their doctrines differ, though one or two theses were shared by the two sects as is mentioned in the Kathavatthu of Buddhaghosa.

Yamakami Sogen divides the systems of Buddhist thought, into two divisions - the Hinayana and the Mahayana. He deals with the developed and later stage of Buddhism identifying the sarvastivada as the sole representative of early Buddhism.

The Mahasamghika and their sub-sects

According to the accounts of the great schism a dispute over the ten points of Vinaya took place in the Sangha.
order at the time of the second Buddhist council, at the Mahā-
parītī of Pātaliputra which resulted in the division of the
Sangha into two groups the Mahāsāṃghikas and the Theravādins.
They altered the arrangement and interpretation of the Sūtra
and Vinaya texts and refused to recognize certain portions
of the canon as the Buddha's words i.e., Parivāra, Abhidharma,
Patisambhidā, Middesa and parts of the Jātaka. This was
necessitated because of their liberal attitude on discipli-
nary matters and also on the interpretations of the doctrine.
According to Yuan-Chwang the Mahāsāṃghika had a complete
canon of their own which they divided into five parts viz.,
Sūtra, Vinaya, Abhidharma, Dhāraṇī and miscellaneous.

The Mahāsāṃghika first established their centres at
Pātaliputra and Vaisali and from there they spread to the
North and South. Earliest epigraphic mention of this sect
is found in the Mathurā lion capital inscription belonging
to the time of Saka Kshatrapa Sodasa. It records that a
teacher named Budhila was given a gift that he might teach
the Mahāsāṃghika. The inscription from Mathurā of later
date also mentions this sect. The inscriptions from Nagar-
junakonda in A.P. and the cave temples of Karle in Maharashtra
suggest Mahāsāṃghikas had strong hold in these places.

They were the first to split again into two sects, the
Ekavyāvahārikas and the Gokulikas or the Kukkutikas. The
northern tradition records that this happened within the second century of the Buddha's nirvana.\textsuperscript{33}

\textbf{Ekavyāvahārika}

According to Parmartha the emergence of it was due to a dispute over the Mahāyāna sūtras.\textsuperscript{34} Chronologically the existence of the Mahāyāna sūtras at much early date is improbable. According to Dhavya the Ekavyāvahārikas were thus known because they believed that the Buddha understands all things 'with moment of mind.' The term Wyāvahārika is interpreted as speech oriented and those who believed in the understanding of Dharma by one or one word or by each word.

The Kathāvatthu does not give any specific views to this sect.

\textbf{Gokulikas or Kukkutikas}

The Gokulikas of the Theravāda tradition of the Kathāvatthu and the Kukkuttikas of the Vasumitra are almost identical. Several views ascribed by Vasumitra to this school are found among those ascribed by Kathāvatthu to Gokulikas. The appellation Kukkutika might be due to its influence in the Kukkuṭārāma monastery of Pāṭaliputra which was a centre of Mahāsaṅghikas in the early times. According to Tārānātha\textsuperscript{35} that the Gokulikas disappeared between the
fourth and ninth centuries. Buddhaghosa in his Kathāvatthu attributed only one thesis to Gokulikas, i.e., all conditioned things are like an "inferno of ashes" (anodhi katva/kukka/). Lokottaravāda

This sect had emerged from Ekavyāvahārikas and Gokulikas in the second century after the Buddha's nirvāṇa. The Theravāda tradition is silent about this sect. According to Sancha tradition, there is no difference between the doctrines of Lokottaravāda and Ekavyāvahārikas. It is difficult to separate the main tenets of the Lokottaravāda from the doctrines of other Mahāsaṃghikas. This sect emerged due to separate geographical denomination but not due doctrinal difference. This sect had flourished in the north-west. According to Vasumitra and Vinitadeva, the doctrines of this sect were mutually associated with the Mahāsaṃghikas and the Ekavyāvahārikas.

According to Tārānātha, Lokottaravāda was similar to the Kukkuṭutika and the Ekavyāvahārika.

Bareau and N. Dutt have identified the Lokottaravāda with the Ekavyāvahārika and the Caityaka respectively. Probably the Mahāsaṃghikas came to be known later as the Ekavyāvahārika and the Lokottaravādin.
Bahusrutiyas and Prajñāptivādins

The Mahāsāṃghikas strongly supported the supramundane nature of Buddha and the Bodhisattvas and the infallibility of the Arhant. The statements of the Sūtras were against the supramundane nature of Buddha. This led to the debate which gave rise to the doctrines of the duality of truth, relative and absolute. This caused to the split of Mahāsāṃghikas into Bahusrutiyas and prajñāptivādins. It is stated that after two centuries of Buddha's nirvāṇa the split among the Mahāsāṃghikas took place. But it seems to be an early date.

Buddhaghosa in his Kathāvatthu did not attribute any doctrines to these schools. But Paramārtha states that the Bahusrutiyas attempted to synthesise the doctrines of the Hinayāna and the Mahāyāna but prajñāptivādins called themselves Bahusurtīya Vībhajyavādins.

Hariverma's Satyasiddhi sāstra reveals the belief in the theory of Buddhakēya as well as Dhermakēya and in Desabalas and Vaisarāyas. But the transcendental nature of Buddha is not recognised.

Bahusrutiyas were popular in the Gandhara and Andhra regions.
Epigraphical evidence concerning this sect comes from Kesānapalli and Nagarjunakonda in Guntur district of Andhra Pradesh. At the stūpa site in Kesānapalli an inscription of Vāsishthiputra Chāntamūla-I of 13 in regnal year records the setting up of a pillar called Budhini Khāmba in the Mahāchaitya of the Vihāra of mula-vasins of the Babuṣrutīyas. Here the representation of Buddha in iconic form is totally absent.

At Nagarjunakonda, Vāsishthiputra Bhuvale Chāntamūla inscription dated in 2nd regnal year records that the queen Bhat̄i Devi caused the erection of the Vihāra and donated to the teachers of the Babuṣrutīya sect. Originally the Caitya-grhas in this monastery did not possess Buddha image but later on they accepted the idea of image worship.

Caitikas

This sect had emerged from the Mahāsaṃghika line and the northern tradition places the emergence of this sect to the end of the second century or the beginning of the third century from Buddha's nirvāṇa. According to Paramārtha that a certain Mahādeva who was different from the famous Mahādeva noted some new tendencies among the Mahāsaṃghikas and went to hills with his followers.
Buddhaghaosa in his Kathāvatthu mentions their names among the Andhakas. This is largely due to their strong hold at Amaravati and the surrounding region. The large number of Caityas were built for them at Amaravati and Nagarjunakonda by lay-followers and the Mahācaitya at Amaravati was the foremost among them. They got the name Caityakas due to their association with these Caityas and no doctrine is attributed to them in Kathāvatthu Attakathā though Purva and Aparasailas as also that of Andhakas doctrines were given in Kathāvatthu.

The inscriptions from Amaravati, Nasik, Ajanta, Junnar, etc., reveal the popularity of Caityakas in entire Deccan.

Regarding the origin of the Caityakas it is said that Mahādeva was its founder. Some scholars regard Mahādeva as the Mahādeva who was sent to Mahāśamandala by Asoka. In the list of countries which Mahādeva visited Andhra is not mentioned. According to the Ceylonese Buddhist chronicle Mahāvamsa, Mahādeva who was sent to Mahāśamandala had a large following in Pallavabogga which can be identified with Pālnād region of Guntur district in Andhra Pradesh. This implies the popularity of Buddhism was great by the time of Asoka.

The five points of Mahādeva which led to the division in the second council are attributed to the Puṇṇbaseliyasa.
It is interesting to note that the inscriptions state the Mahāchetiya of Amaravati belonged to the Pubbaseliyas. Another set of inscriptions also mention the Caityakas. As it is known that the Pubbaseliyas were a branch of the Caityakas worship of Gaitya is the most important principle of the Caityakas. The construction of the stupas at Amaravati, Alluru, Bhattiprolu, Chandavaram, Nagarjunakonda etc., due to the Caityakas.

**Pūrvasaila and Aparasaillā**

Tradition records the sects known as the pūrvasailas and aparasaillas. Bhavya distinguishes these sects. It is reasonable to suggest that these were branches of the Caityakas and they got these names due to the geographical location of their spread. As mentioned earlier Amaravati inscriptions refer to Pūrvasailas. Their original centre of activity was Dhānyakataka from where the monks spread around in Andhra-desa. They settled at Śrīparvata in about 1st century B.C. and they came to be known as Aparasaillas. Inscriptions from Nagarjunakonda i.e., Śrīparvata and Ghantasala refer to Apara-mahāvenaseliyas. This is due to the fact that Śrīparvata then was surrounded by a forest which is now called Pasuvemula forest. Since their vihāras were located in the Śrīparvata valley surrounded by the forest they came
to be known as Apara-mahāvamsalīyas. It was the predominant sect at Nagerjunakonda to which the ladies of the Ikavāku royal family dedicated several stūpas and vihāras.

Rājagirikas and Siddhāntikas

In the Mahāsaṅghika tradition, the Rājagirikas and Siddhāntikas owed their origin to the Mahāsaṅghikas. Buddhabhadra has grouped them under the Andhaka sects. They were the branches of the Caityakas. In the inscriptions of Amaravati datable to 2nd century A.D., both these sects are mentioned.50 Hulsch had derived the names of these from personal or local names.51 At no other place in Andhra, these sects are mentioned in the epigraphs. It is possible, the monastery of Rājagiri might be the monastery recently discovered on the hill at Veddeman very close to Amaravati.52

Siddhāntika sect might have derived its name from Lord Buddha's personal name.

Buddhabhadra has dealt with the doctrines of these sects.53

The Theravāda Sects

There exists disagreement among the traditions over the development of various Theravāda sects. The main difference
involves in their names, genealogy and affiliations of the various sects which emerged from time to time from the Theravāda mainstream. It is the first orthodox school against the unorthodox Mahāsaṁghika school. The evolution of the Mahāsaṁghika schools and the development of their doctrines like the supramundane concept of Buddha and Bodhisattvas and also the doctrines of Sunyata of the Mahāyāna, necessitated the Theravāda school to explain and uphold the existence of Sanskṛte and aksamādha dharmas and kept on developing the cardinal points of the Abhidharma.

The Vajjiputtakes or Vatsiputriya

This sect had emerged during the first schism in the Theravāda school near Kausāmbī. The confrontation of the monks Dharmādha and Vināyādhā, monks of Kausāmbī was noticed during the life time of Buddha. But after the nirvāna of Buddha the community got divided. The new sect is called Vajjaputtakes. The term Vajjiputtaka is not clear from the Pāli tradition and is likely that it may be the Vatsiputriya. However, it can be said that it arose either in Vatsa country or among the Vaijis.

The emergence of this sect marks the first schism in the Theravāda line. The main doctrine of this sect consisted
in their upholding the temporary existence of a self (Prajña-patisat-pudgala) apart from the five skandhas. The Kathavatthu discussed the first and earliest controversy over Pudgala. Moggaliputta Tiṣya in the third Buddhist council criticized and proved the standpoint of the Vatsiputriya as incorrect. This shows that this sect has originated before the third council and is supported by the traditional accounts which establish the rise of this sect to the second century after Buddha's nirvāṇa.

Bhadrayāṇīya, Dharmottariya and Samagarika

There is unanimity on the different traditions that arose from the Vatsiputriyas. Bhadravāṇīya and Dharmottariya sects are referred to in the inscription from places like Karle, Sopāraka, Junnār, Nāsik and Kanheri belonging to second and third century A.D. According to Vasumitra, the Dharmottariya, the Bhadravāṇīya and Samagarika differed regarding the attainments of an Arhat and consequently the chance of his falling from Arhathood. Kathavatthu attributes one doctrine to Bhadravāṇīya and is silent about the remaining two. The traditional account of the evolution of the Vatsiputriya school from Kausāmbī and spreading to Aparantaka is strengthened by geographical location of this sect.
Sarvāstivādins

This sect is the third one that originated from Vātsiputriyas. According to Bareau the emergence of this sect is due to the dissension over the Abhidharmapitaka of the Vātsiputriyas and suggests the date for the development of this sect to somewhere around 1st century B.C. or A.D. Mahākatavyāyana was regarded as the propounder of this sect by the followers of this sect. This Mahākatavyāyana was responsible for the establishment of the first Buddhist order at Avanti and also considered the change of Vinaya rules due to the difference in discipline and behaviour of the local monks. This sect is referred to in the Mathura and Sārnāth inscriptions. According to the second inscription belonging to Gupta period, this school had replaced the Sarvāstivādins at Sārnāth, who had established themselves there supplanting the Theravādins. Later this sect branched off into two sub-sects i.e., Avantaka and Kurukullaka.

Mahīśasakas

According to the Dipavamsa the Mahīśasaka is the original sect but the Sāriputrapāramāṇasūtra and Samaya-bhūdo pramāṇasūkra puts Sarvāstivāda as the original sect. According to N. Dutt, there were two schools in Mahīśasakas, one earlier and the other later and suggested that the
earlier Mahīśāsaka had emerged at a distinct sect soon after
the first council and was even prior to Mahāsāṃghika. But
according to tradition there is no dissent by Purāṇa over the
recital of the canon in the first council. Przyłuski has
pointed out that the early Mahīśāsaka sect followed the
Purāṇa and is confirmed by the special importance attached
to Purāṇa in the Mahīśāsaka Vīnaṇa. The geographical location
of Mahīśavandala or Mahīśamati i.e., modern Mahesvara on the
bank of the river Narmada may be the reason for naming the
sect as Mahīśāsaka. The inscriptions at Nāgarjunakonda and
Vanaśasi refer to this sect. Kodabali, the queen of
Vanaśa and the sister of Ehuvalochāntamula, the Ikṣvari√ākuru
king caused the erection of a monastery at Sripurvata i.e.,
Nāgarjunakonda. This establishment consists of a Viśaṇa
and two Stūpas. The absence of the Cāityasrāhas is note-
worthy for they indicate their preference for aniconic
worship of Buddha. The Mahīśāsakas were also noticed in
Punjab in the 5th century A.D.

Sāvaśātivāda

According to Przyłuski that the group of monks belong-
ing to Kaśmīrī, Avanti and Mathura, who joined Yasa during
the second council were responsible for the emergence of
Theravāda, Mahīśasaka and Sāvaśātivāda. After the second
council Sarvāstivāda developed at Mathura and from there it had spread to Gandhāra and Kashmir. The famous monks upa-Gupta and Madhyāntika were the chiefs of the Saṅgha's at Mathura and Kashmir respectively during the reign of Asoka. The spread of Sarvāstivāda to the eastern region is confirmed by the inscriptions found at Sārnāth and Srāvasti. The inscriptions at Kamesh, Sat-Mahet image and the Mathura Lion capital also mention this sect. The inscription at Sārnāth records that the Sarvāstivādins ousted the Theravādins there and that they in turn were replaced by the Saṃmatīyas in A.D. 300. The existence of this sect at Paṭaliputra was noted by Fa-hsien. Yuan Chwang found this sect at far-off places like Kashgar, Koucha, Tamavēsana (Sialkot) and several other places in the northern frontier, in Matipura and Kanauj. I-tsing encountered them in Leta, Sindh, Southern and Eastern India, Sumitra, Java, China, Central Asia and Cochin-China. The Mūla-Sarvāstivādins are not mentioned in any old tradition but I-tsing records about them. Buddhaguhosa in his Kathāvatthu discussed at length about the main doctrine of this school i.e. "Servamasti."

Vibhajyavāda

They are not mentioned in the traditional accounts uniformly for any considerable period of time as a separate
sect. Some important traditions like Sammatiyas and the Mahāsaṃghikas i.e., the second and third lists of Bhavya refer to it. According to the Sammatiya tradition this sect like Sankrāntivāda developed from the Sarvāstivāda sect. The accounts of the Mahāsaṃghika tradition show that early Buddhism was divided into three schools i.e., the Sthavira, the Mahāsaṃghika and the Vibhajyavāda and would trace the origins of the Mahāsāṃghika, the Kasyapiya, the Dharmaguptaka and the Tāmarašātiya from the last school. All the true Buddhists are called Vibhajyavādins in the third Buddhist council is a well-known fact. But according to Vibhāsā of the Sarvāstivādins that the Vibhajyavādins were heretics who were opposed to the Sarvāstivāda Vaibhāṣikas. This gives us to understand that they rejected the doctrines of Sarvāstivāda i.e., "Sarvāstivāda" and held the view that the past which has not yet produced its future do not exist. Their analytical attitude within the frame work may be one of the reasons for calling them Vibhajyavādins or Sarvāstivāda-Vibhajyavādin. This sect is not mentioned in the Kathāvatthu Atthakathā.

Kasyapiyas

This sect came into existence from the Sthavira line i.e., Sarvāstivāda of the traditional list about the third
century from Buddha's nirvana. This sect is identified with Suvarseka (Vasumitra) and Dharmasuversaka (Bhavya's first list) by the Sārvāstivādin tradition. Earliest epigraphical notice is found in the Śānchi relic casket inscription which records the monks of Kassapa gotra. The inscriptions at Taxila and Bactra during the third century A.D. and at Palatu-Dheri-Jars Peshawar during the fifth century A.D. confirm the existence of this sect.75 Yuan Chwang and I-tsing noticed this sect in Udiyana, Kharaqara and Khotan in the seventh century A.D.76 In the Kathāvatthu, the central view of this sect i.e. in the past as well as future is discussed.77

Sānkṛāntika or Sautrāntika or Sutrafādin

According to all traditions this sect is derived from Sārvāstivāda though some doubts about their order of rise and their identification, with the Sautrāntika or Sutrafādin remain. According to Vasumitra that the Sautrāntika school had emerged in the fourth century from Buddha's nirvana and it was also known as Sāṅkṛāntikas and Uṭṭarīya.78 A. Bureau cited Vasubandhu and Vibhaṣa who placed these two sects distinctly. There is no account of this sect in Kathāvatthu. A number of doctrines of this school was recorded by Vasumitra's treatise and the Abhidharmakosa.79 This
sect believed in the transmigration of a substance from one life to another; only one subtle skandha among the five skandhas of an individual, transmigrates and this view is in contradiction to the view of Pudgala of the Vatsiputriyas and the Sammatiyas.

Dharmaguptakas

This sect originated from Mahisasakas in the third century after the nirvana of Buddha. All traditions agree on this. Dharmagupta a disciple of Mulgalyayana was the propounder of this sect. The sect also had its own canon consisting of four or five Pitakas including of Bodhisattva Pitaka and a Dharani Pitaka. In the Abhidharmakosa it is said that the Dharmaguptakas did not accept Pratimoksa rules of the Sarvastivada as authoritative. This sect was located in the north-west by Przyluski. Their existence in Uddiyana and Central Asia were noted by Yuan Chwang and I-tsing. No doctrine was attributed to this school by Kathavathu.

Theravada

It is the orthodox school of Buddhism. The traditional lists mention as one of the earliest school of Buddhism known as Thera or Sthaviravada. A number of sects and schools developed from it. According to Pali tradition Theravada
was not a schismatic. Vibhajayavāda is an alternative name given to it. This school was developed by Moggalipatta Tissa. Kathāvatthu records about the Theravāda points of view and sought to refute the tenets of other schools. 83

In Ceylon, Burma, Siam, Cambodia and Laos, the school is a living sect. The Ceylonese Theravāda was an ancient school and it flourished from the time of Asoka which was the period of its introduction of Buddhism in Ceylon. As such it reflects the Mūlasathaviravāda tradition.

According to Vinitadeva three sects of the Ceylonese Theravāda, the Jetavanīya, the Abbayagirivāsi and the Mahāvihāravāsi have been listed. 84 According to Yuan Chwang the Mahāvihāravāsins are the Hinayāna Sthāvīras and the Abbayagirivāsins the Mahāyāna Sthāvīras. 85 The Monastery of Abbayagiri remained for sometime a centre of the Vetulayākas the immediate forerunners of the Mahāyāna is a noted fact. 86

The Mahāvihāravāsins, Vibhajjavāda and Theriyas are referred to in the epigraphs in Andhra.

During the Ikṣvāku period (3rd century A.D.) the Theravāda flourished at Nagarjunakonda. Among the Buddhist establishments two belonged to the Ceylonese and one to Vanavāsa. An inscription of Bodhisiri 87 refers to the Theriyas
of Ceylon who had converted people of Kashmir, Cāndhāra, China, Kīrata, Tōsali Aparānta, Vanaṃśi, Yaṇaṇa, Daṃila, Palura and Tambapannidīpī, and dedicates a Chaitya-griha and Chaitya at the Vihāra on Chula Dhammagiri. It is called Sinhala-vihāra.

Another inscription refers to the Theriyas, Vippājja-vāda and Mahāvihāracēsins. The last mentioned is also a subdivision of the Ceylonese Theravādins. The record clearly states that the acharya of this monastery who were the resident of Mahāvihāra had converted to Buddhism, the people of Kasmira, Cāndhāra, Yaṇaṇa, Vanaṃśa and Tambapannidīpī. The record extols the Acharyas as experts in the thorough knowledge (Vinicchaya) of the literal meaning (Atha) and implication (Vyasana) of the nine fold (Navamaṇa) teachings (Sasana) of the teacher (Sāthu Buddha) and who learn by heart (Dhara), the tradition (Pavane) and the hereditary customs (Vēsa) of the Buddhists (Arīva).

Utterāpathaka

Buddhaghosa mentions this sect but details are not given. According to H. Dutt and B.C. Law that Utterāpathaka corresponds to the region on the high road running from Magadha to the North-West but in later period it referred to the area west of Prthudaka (Pehoa near Thaneswara) and Punjab.
including the regions of Kashmir and adjoining hill states beyond the Indus. It is an eclectic school upholding doctrines taken from both the Mahāsāṃghika and the Theravāda groups. The doctrines of the school as contained in Kathāvāṭṭhā are as follows. Most of its tenets reflect a tendency towards the Mahāyānic concept of the Buddhist doctrines. The school seeks to elevate the nature of the Buddha and the Bodhisattva and on the other hand it affirms the shortcomings of the Arahat. This school is responsible for the rise of 'Thusness' or 'Tathatā'. In the Kathāvāṭṭhā Atthakathā Buddhaghosa does not give much detail about this school. Perhaps Buddhaghosa called the early school known as Lokottaravāda, which proposed the transcendental concept of Buddha, as Uttarāpathaka due to the geographical spread in the north-west. Yen Chwang found the Lokottaravāda school in Bamiyān. This fact also strengthens the hypothesis that they might have got the alternative name Uttarāpathaka in course of time.

Hetuvāda

This sect has been identified with Sarvāstivāda by Bhavya's list. Buddhaghosa in his Kathāvāṭṭhā commentary records several doctrines to this sect. It is difficult to trace its origin but the doctrines of Hetuvāda clearly show that it is different from the Sarvāstivāda.
Vetullaka

This sect is mentioned as Mahāsāṃghikas by Buddhaghosa. In Buddhaghosa Kathāvatthu a docetic thesis is attributed to this school. According to Ceylonese chronicles Vetullakas were mentioned as heretics. The main doctrines of this school essentially tend to the Mahāyānic point of view. The name Vetulyaka may be derived from "Vapulya." This denotes their affiliation with Mahāyāna.

Kāmavāta

The Dīpavāsas and Sariputra-sariputrasūtra's tradition do not mention this sect. This sect is identified by Vasumitra with the Sthavira-Vāda after the secession of the Sarvāstivādin. According to Saṃmatīya tradition, this sect was the first sect to have separated from the Sthavira-vāda. The traditions of Mahāsāṃghika as preserved by Bhavya and the Vinītadeva place this sect with Mahāsāṃghika. This sect was placed under the Andhakas by Buddhaghosa. Vasumitra believe that the doctrines of this sect was very much close to the Sarvāstivāda doctrines. The five propositions of Mahādeva was also attributed to this sect by him. The relic case inscription recovered from Sāñchi gives an interesting reference to this sect. They read

1. Sāpurisasa Kāsagotasa Sāvahematecariyasa
2. Sāpurisasa gotiputasa Kāsagotasa Sāvahematecariyasa
It shows that certain Gotiputrasa Kāsapagotasa was the Achariya of the Himalayan countries and the monks of Kāsapagotta were responsible for the propagation of Buddhism in Himavata.

Basing on the inscriptive reference Prof. Przyluski identified the Haimavatas with the Kāsyapiya.97 Other scholars also supported Przyluski's identification basing on the view that the monks of the Kāsyapagotra were the teachers of Haimavatas.

But Prof. Dutt observes that "In the inscriptions it is stated that some monks of the Kāsapagotta propagated Buddhism in Himavanta, but there is nothing to show that the Kāssapagotta monks necessarily belonged to the Kāsyapiya school. Hence the identification of Kāsyapiyas with the Haimavatas is not tenable."98

Conclusion

To sum up about the growth of Buddhist sects and schools, it should be noted at the outset early rise of sectarianism in the Sangha (community of monks) and the fact about the development of the sectarian division goes back to the life time of the Buddha himself. The Devadatta's episode is an example for this tendency. The details of
this episode clearly show the earliest confrontation of rigid rules versus or latitude in matters of discipline which later on developed into the major point of difference among the different Buddhist sects. The Devasattas episode indeed is the first schism in the Buddhist order. Though the canonical account gives the details of this episode it does not recognize it as a schism in the order.

Similarly the examination of the details of the first Buddhist council after the Mahaparinirvana of Buddha, we notice the attitude of the senior monks, Mahakassapa and Purana regarding the authenticity of the canon, and the dispute over the vinaya rules.

The dispute over the un-vinayanic rules in the second Buddhist council at Vaisali and the Mahasangiti of Pataliputra seems to have finally resulted in great schism in the Buddhist order dividing it into the Theravada and the Mahasanghika schools nearly about 150 years from Buddha's nirvana. These two sects in course of time gave rise to as many as eighteen sects. The careful examination of Kathavatthu clearly show that the most of the early Buddhist sects have emerged by the second and third centuries from the Buddha's nirvana.

The development of various sects with divergent views and tenets and also great deal of diversity in the interpre-
tation of the Buddhist doctrines was by and large unacceptable to the orthodox section of the monks. These developments created harmful repercussions over the actual functioning and organization of the order since it was practically split up into many discordant elements. The third Buddhist council was convened by the Theravadin. They disputed all those doctrines and tenets which they considered non-Buddhist and alien and they compiled the Abhidhamma Pitaka known as Kathavatthu. It is difficult to assess their success in their attempt though no doctrine had perhaps left unrefuted. However it seems Kathavatthu that many of the Buddhist sects claim to have vindicated their own genuineness instead of accepting their defeat. Thus the third Buddhist council did not solve the problems but resulted in hastening the different sects in the process of the crystallization of various early Buddhist sects and schools.

Most of the important sects developed and established their strong holds at the important Buddhist centres like Kausambi, Mathura, Pataliputra, Avanti etc.

Buddhaghoṣa has attributed some of the sects to 5th century whose thesis were discussed in Kathavatthu. The sects Vetulyakas, Hetuvadin, Pabbasaliyas, Aparasaliyas, Rājagirikas, and Siddharthikas are in general belong to a
later date. Buddhaghosa himself points out these sects as of 
later origin and the Pubbaseliyas, the Aparaseliyas etc., as 
derived from the Andhakas in his own time. Further the six 
schools, the Hemavatika, the Rājagirika, the Siddhaththika, 
the Pubbaseliya, the Aparaseliya and the Vadjiriya does not 
figure among the 18 sects given by him. The Vetullakas also 
does not figure in the original eighteen sects.

These are sub-sects and not the principle sects. When 
the Kathāvatthu was composed, the major principal sects adum-
brated the doctrines of the sub-sects. The sections later 
on acquired had developed the doctrinal peculiarities and 
acquired specific names after separating from the main body. 
During the time of Buddhaghosa, all these sects must have been 
in existence for six centuries have passed since the third 
Buddhist council.

In the development of Buddhism two lines of thought 
stand out in the proliferation of sects. The Theravāda and 
the Mahāsaṅghika are the two essential schools around which 
several sects emerged. All along there existed an homogeneity 
in the basic tenets of the Theravāda sects. The split into 
Theravāda and Mahāsaṅghika was due to the inherent possibi-
ilities of difference in the interpretation of Buddha Vacana.
In the fitness of things the differences in the interpretation acquired peculiarity in the emphasis on the cardinal doctrines of their own. Besides this the differences in locality and society have shaped these peculiar character of the various sects.

The Mahāsāṃghikas, on the other side, have revealed transitional stage from Hinayāna to Mahāyāna. The apotheosis of Buddha and Bodhisattva and of the Arhat were the guiding principles on which the Mahāsāṃghikas were developing. The early centuries of Christian era witnessed the Avatāra doctrine gaining ascendency in the Bhakti-cult.

The orthodox sects were preoccupied over the definitions and classification of dharmas. The Theravāda and Sthaviravāda canons are full of such analysis. But the Mahāyāna schools do not recognise the reality of dharmas themselves. The Mahāsāṃghikas have emphasised the Dharma and as a result the number of Aśāmkhatas have grown.
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88. Ibid.
90. Ibid., p.179-30.
93. Ibid., XVII, pp.6-10.
95. Dutt, N, *op.cit.*, p.177.
96. Luder, N, *op.cit.*, No.655.
98. Ibid., p.173.
The accounts of the life of Buddhaghosa before he adopted the Buddhist faith, depict him as a person well versed in the Brahmanical lore and following the usage of his time, wandering about in the country as a sophist. No doubt he studied philosophical treaties but his philosophic genius remained latent till it was roused by the forceful arguments of the Thera Revata who is said to have defeated him in a philosophical discussion, with the result that he became a pupil of Thera Revata. Buddhaghosa studied the Pāli Tripitaka from the Thera Revata. This aroused in him a burning desire to know the religion of Buddha, which eventually made him a devoted student of Buddhist philosophy.

Although, according to tradition, Buddhaghosa was previously, an adherent of the system of Patanjali, he is strong throughout his works, in his attacks on Prakritivāda, i.e., the Sāṃkhya and Yoga systems which believe in the dual principle Purusā and Prakriti. He always differentiates the Buddhist conception of Avijñā from the Prakritivādin's conception of Prakriti and as the root cause of things. He distinguishes the Buddhist conception of Nāmerūsa from the common idea of Purusā and Prakriti. He betrays himself
nevertheless his previous predilection for the Sāṅkhya and the Yoge systems. His conception of Nāmarūpa is very much like the Sāṅkhya conception of Purusa and Prakriti. He uses the very simile of the blind and the lame by which the two conceptions are illustrated.² Buddaghosa no doubt based his conception on the authority of earlier Buddhist thinkers, notably Nāgārjuna and Asvaghosha. Indeed, taking into consideration all available evidence we cannot but agree with M. Oltamare in maintaining that the Buddhist conception of Nāmarūpa was, from a certain date, steadily tending towards the Sāṅkhya conception of Purusa and Prakriti. We can trace in Buddaghosa's writings a characteristic trend of Buddhist thought which colours his philosophical outlook. "His Abhidhamma treaties, Nanodaya or the Awakening of knowledge, was a product of Buddhist influence. The entire Buddhist philosophy along with religion rests on a psychological basis. Yet more masked as the psychological advancement in the words of Buddaghosa."³ Buddaghosa expounded his psychology in terms of five aggregates (Khandhas) these being material qualities, feeling sense perception, complexes of consciousness or co-efficients and consciousness itself.⁴ At attempt has been made here to give in brief Buddaghosa's views about philosophical concepts of Buddhism.

Avijjā

Avijjā is generally rendered as ignorance. Buddaghosa
has raised a very interesting point. Can it be treated as an uncaused root principle like the Mūla-Prakriti or Sānkhyā philosophy? Buddhaghosa admits that in some texts avijjā may appear to be similar to the Mūla-Prakriti of the Sānkhyā system. With the exponents of Buddhism, avijjā is not conceived on the lines of the Sānkhyā Prakriti. In the chain of causation avijjā is the main link of the cosmic process of birth and death. Keith points out that ignorance in the chain has a purely limited sense and had no cosmic significance similar to that of ignorance in the Vedanta, though the absolute passes into the empirical. It is desire, or thirst which produces ignorance and thirst in turn arises because the feelings which evoke it are permeated by ignorance. Buddha sought to account for the cosmic process of the cycle of birth and death by mentioning two specific conditions of action namely ignorance and desire for existence. According to Buddhaghosa, avijjā involves the obtaining of that which is not to be obtained, e.g., bodily sin and so on. It is thus at the root of our existence in this world. It is the back of formless existence (ārupa Sankhāras). Buddha is represented as explaining to the monks the chain of causation which begins with the ignorance and ends with birth, old age, and death. In the chain of causation we find that the sixth sense originates from name and form (Nāma rūpa).
Citta

According to Buddhaghosa, Citta is that which recognises external objects. Its characteristic is recognition and it is pre-supported by every sense-conception. Whatever one sees through his eyes, hears through his ears etc., he recognises by Citta. Mind is connected with emptiness and absence of living entity. After sense perception, it recognises the objects and receives them and manifests the state of such reception. In the absence of mind there is no visual or other cognition. According to Buddhaghosa, consciousness, thought and mind are the same in meaning. The variegated nature of consciousness should be understood by many of the characteristics of association, locality, object, the three degrees of comparison and dominance. In the Kathavatthu - Pakarana - Atthakathā, Citta and Cetanika are used to denote the same thing, that is mind. According to Visuddhimagga, Citta is the element of mind-consciousness. Keith says, that intelligences appears under diverse aspects as Citta. It accumulates action, as mind it synthesises, as it forms judgements, as sense it has consciousness of objects. Mind is the coordinating intellectual activity but the conception of the relation of sensation and mind is by no means clear of confusion. In its capacity as well the mind appear as Citta. Every act, feeling, or thought is
accompanied by a latent state which later comes to function
and thus bridges the gap between the cause and the effect
in the working of the principle of action. In the case of
verbal or bodily action the impress is quasi material
(Avíñapati). The concept of Citta with all its subtilities
will ever remain an unintelligible mystery to an untrained
superficial thinker.

According to Buddhaghosa, Vedanā means whatever has
the characteristic of being felt; it consists of three
classes according to its origin, good, bad and indifferent
(neither good nor bad) though these are of the same nature
on account of being felt. According to its nature, Vedanā
is of five kinds, Sukha (happiness) Dukkha (suffering),
Somanassa (delight), Domanassa (despair) and Upakka (indi-
fERENCE). Vedanā means sensation or feeling, which is
pleasurable or painful. From contact feeling arises. In
the Atthasālini, feeling is likened to the king, while the
remaining associated states are like the rook. As there are
six kind of contact, so there are six kinds of feeling. As
contact is the cause of feeling, so feeling is the cause of
desire. S.Z. Aung says that Vedanā includes such emotions
as joy and grief. It covers all kinds of feeling, physical
and mental. Vedanā is either Kāyika (bodily) or Manasika
(mental). Under the aspect of feeling, Vedanā is either
pleasure or pain or neither pain nor pleasure. All things having the characteristic of perception are termed Saññākhaṇḍha which is of three kings, Kusaṇa, Akusaṇa and Avyākata. Saññā cannot exist without vinñāṇa. Saññā is only perception of external appearance of an object, while vinñāṇa means thorough knowledge of the thing. Saññākhaṇḍha is the third Khaṇḍha. It is sub-divided into six, Cakkhu, Saṅga, Gāna, Jīva, Kīya and Manosampassajjasaññā. Perception has, brevity as manifestation, like lighting owing to its inability to penetrate into the object. Saññā is the name of a real thing (Saṁbhava). Sañjñānaṃ shows the state of having perceived by noting. The three processes are so closely interrelated that in practice it is not possible to distinguish one from the other by saying, ‘This is perception, this is consciousness and this is understanding.’ It has the object conceived in the mind as the proximate cause.

Aung says that Saññā is Buddhist psychology means the awareness of the marks, real or imaginary by which an object either of sense or though is or may hereafter be recognised.

Perception

The word perception is used for the perceiving of the visible objects and sounds. According to Buddhaghosa perception is nothing but noting of objects such as blue, green,
yellow and so on and cannot penetrate into characteristic
feelings of experience like impermanent, ill and selfness.
The perception has a character of noting and recognising
what has been previously noted i.e., like a carpenter who
recognises a piece of wood by virtue of his specialised
knowledge.\textsuperscript{22}

The Nik\text{\textcyrillic}-\text{\textcyrillic}as summarily puts the perception as a resultant
function of the contact of particular senses with their
specific objects besides stressing the role of \textit{manovij\text{\textcyrillic}\text{\textcyrillic}\text{\textcyrillic}\text{\textcyrillic}na}.\textsuperscript{23}
Buddhaghosa elaborates and divides the perception into six
kinds\textsuperscript{24} i.e. when an object is seen either it is green or
red there is the perception, that it is of that particular
colour. When any sound is heard whether it is from the \textit{dum}
or any other instrument, there is the perception that it is
from a particular instrument. When there is any smell which
is agreeable or disagreeable there is the perception that it is
such a smell. Similarly we may have the perception of
tongue, of body and of mind. The distinctive and coordinating
role of the sixth \textit{vaj\text{\textcyrillic}\text{\textcyrillic}na} i.e., the \textit{manovij\text{\textcyrillic}\text{\textcyrillic}\text{\textcyrillic}na} is also
stressed.

Some of the disputes in \textit{Kath\text{\textcyrillic}vattbu} uphold the problem
of the perception of space and substance. The \textit{Andhakas} claimed
the perceptibility of \textit{Ak\text{\textcyrillic}sa}\textsuperscript{25} and argued for the visibility
of empty intervals between the objects. The \textit{Therav\text{\textcyrillic}\text{\textcyrillic}dins refuse
to accept their arguments with regard to the perception and emphasised the fact of positive object having a रूपा i.e., form and colour. Buddhaghośa interprets that the perception of emptiness is the result of mental cognition following a visual cognition which has a different object. But Buddhaghośa does not enter into discussion on Andhakes posture of philosophical problem. Later controversies over perception of अभाय among the नैवायिकास and the मिमांसाकास and philosophy of the later Buddhist schools denial of any reality to negative things and treating their cognition as essentially an intellectual exercise are noteworthy. The reality and validity of perception is asserted by नैवायिकास and मिमांसाकास and elevated a certain non-perception into a separate means of knowledge. If the views of Andhakes are developed consistently it would result in the departure from the usual Buddhist attitude i.e., nominalistic and idealistic.

According to अंधकारकास27 the elements like earth, air, water etc., are perceptible. The ठरसवधिन्स oppose their view by alluding to the subtle nature of these elements and pointing out that what is actually is only some coloured surface and form, from which the elements are inferred.28 This also involves a philosophical issue. The न्यायचैतिक thinkers of later-day held that the substances are perceived but not inferred.29 These views firmly resist the Buddhist
attempt to reduce the substance to mere constructs. The Buddhist emphasis on insubstantiality is contradicted by the Abdhakas view. The Abdhakas in both these theses firmly argue for a common sense psychology on the philosophical implications. These theses are very unorthodox from the standpoint of early Buddhist.

Another interesting discussion arose to define the subject of perception, i.e., it is the eye that perceives or the visual consciousness that perceive. Neither side define the commonsense notion of a self that perceives is interesting to note.\textsuperscript{30}

K\textit{amma} is defined by Buddhaghosa as volition and quotes the Buddha (cetanāham, bhikkhave Kamma, vedāmi).\textsuperscript{31} An action is no action until the will is manifested in conduct. K\textit{amma} means consciousness of good and bad, merit and demerit (K\textit{amma} \textit{Namā} Kusulākusala Cetanā).\textsuperscript{32} The seven factions of wisdom, like mindfulness etc., may be said to be K\textit{amma}, which being neither impure nor pure, productive of neither impurity nor purity, lead to the destruction of K\textit{amma}.\textsuperscript{33} Buddhaghosa says that volition which is morally indeterminate is without moral result.\textsuperscript{34} There are four classes of K\textit{amma} or action namely (1) action which produces result in the life, (2) action which produces result in the next life, (3) deeds which produce result from time to time and
past action. *Kamma* is divided being into low and escallid. There is no origination of *Kamma*, no sufferer of consequence, only phenomena continue (*Kammass'ā Kārakānntthi*). *Kamma* has its own individuality, its own inheritance, one has to reap the fruits of his *Kamma*, be they good or bad. No action passed from the past life to the present nor from the present to the future. A *Kamma* is void of its consequence (*Vipaśka*) which comes through *Kamma*. Buddhaghsa points out that the six sense spheres have arisen through the doing of past actions and therefore they are the results. Other hold, on the contrary, that the mind sphere may be such a result but the rest are only transmitted by action and are the results. According to *Atthasāli*ni, *Kamma* is of three kinds, bodily action, action due to speech and action springing from mind. It is *Cetana* and the states associated with it. The doctrine of *Kamma* is inseparably bound up with that of re-newed existence. The world exists through *Kamma* and people live through *Kamma* (*Kammaṇṇāvattatiloko, Kammaṇṇā vattatibaja*). According to the Kathēvatthu commentary, there is relation between *Citta* and *Kamma*. If mind be disturbed, no *Kamma* can be performed. When an *Arahatship* is attained, old *Kamma* is destroyed and no new *Kamma* is produced (*Khīṇaṃ Purāṇam Navegaṃ Nettī Sambhavam*).
The aggregation of the five Khandhas constitute the Puggala (Pudgata). Individuality means body and five aggregates. This is the usual way of speaking of individual.\textsuperscript{36}

Buddhaghosa says that on the existence of Khandhas such as Rūpa etc., there is the usage of Evannāma, Evamotta. Because of this usage common consent and name, there is the Puggala.\textsuperscript{37}

The Buddha described that there are four kinds of persons, he who applies himself to the good of another, not of the self etc. It is clearly no adequate answer to argue, as Keith shows, that in such expressions the self is nothing but the thought (Citta), for that is merely a question of psychology. An individual is nothing but a combination of the five constituent elements or the four primaries and matters derived therefrom. The point may well be illustrated by the simile of a chariot and its parts.

In Nāmerūpa (Name and form) Nāme refers to the three aggregates beginning with feeling, because they "bend" towards objects. Matter is that which changes its state or condition due to four causes, heat or cold and the rest.\textsuperscript{38} The concept of name and form arise from the dual idea of mind and matter. Rūpa or shape or form is so-called because it reveals itself. But nāme being subtle has to depend on a name to make itself known: Name is fourfold: (1) name given on a special occasion, (2) name given by virtue of a personal quality, (3) name given
by acknowledgement and (4) name which arise of itself or spontaneously.\(^39\) In the sense of causing to bend all four Khandhas are "name" for they cause one another to bend on the objects.\(^40\) Jacobi and Pischel think that the concept of name and form is similar to the idea of individuation of the Śāṅkhya system. According to the Viśuddhimagga whatever state has its characteristic of changing thought, cold, heat, hunger, thirst and so forth, all such states taken together are to be known as the aggregate of matter (Rūpa) whatever form there is, all such may be explained in terms of the four great primunies and others derived from them. And so the explanation of names lies in the sense organ of mind and the associated mental processes resulting therefrom. And this name and the form give rise to the dual idea of name and form.\(^41\) Depending on name, form proceeds and depending on form, name follows. Either is powerless and unable to proceed by its own efforts. Separately they are unable to perform their various functions.\(^42\)

**Phassa**

*Phassa* (contact) is due to the six sense organs and objects of sense. According to Buddhaghosa, *Phassa* means contact.\(^43\) Its characteristic is touching, the function is to bring together. The object which comes in its way causes
Phassa. It is formless. It exists by sticking to some object. The relation between eye and form, ear and sound, mind and object of thought. One of the Sāṅkhāras is Phassa. It is stated in the Visuddhimagga Chapter XVIII that Phassa is due to six Āyatanas. Phassa is of six kinds eye-contact (Cakkhu-samphassa), ear-contact (Sotasehomhassa), nose-contact (Ghana-samphassa), tongue-contact (Jīrhasamphassa), body-contact (Kēvasamphassa) and mind-contact (Manrosamphassa). Contact has its proximate cause on object that has entered the avenue of thought. Contact is the condition precedent to all actions. It is the root cause of all sensations.

Sāṅkhāra

Sāṅkhāra means aggregation. Mrs. Rhys Davids renders it as "Synorgises." Sāṅkhāra or confections of mind have the characteristic of composing the function of combining and the manifestation of being busy. They are of three kinds, normal, immoral and determinate. The vital point about a Sāṅkhāra is that it is Ceterika, being the work of mind. Abhi-sāṅkhāra is used as a synonym of Sāṅkhāra. Sāṅkhāra has good many points in common with those of Paticcasamuppada. Both are referred to mind. Sāṅkhāra is synonymous with Kamma and is chiefly applied to Cetana. The Visuddhimagga refers to 51 Sāṅkhāras; Z.E. Atīthī opines that Sāṅkhāra Khanda means
Khandha is used in the sense of mass. It is called aggregate. It may also mean group. Its Sanskrit equivalent is body, as in the phrase Dharmaskandha in the Chandogya Upanishad. The first is Rūpa which simply denotes matter or material quality. Then comes Vedana or feeling. Then comes the aggregate of disposition (Sahkhāra) and knowledge or intellect (Viññāna). The aggregate of the five Khandhas constitute the Pudgala (Pali - Puggala), Rūpakhandha is of five kinds. It has two divisions namely, Phenomenal matter (Bhūtarūpa) and secondary forms or matters derived from primary elements (Upadāraūpa).

Viññāna

Viññāna is consciousness which runs on and continues without break of identity. It is cognising. Viññāna Khandha is consciousness as an aggregate. In the expression Manoviññānañāadhatu a single (moment of) consciousness is called by three names Mano (mind) in the sense of measuring Viññāna (Consciousness) in the sense of discrimination and Dhatu (element) in the philosophical sense of ultimate reality or of absence of a living entity. The difference between the mere perception and consciousness or Viññāna should thus be
understood according to Buddaghosa. Thus although perception, consciousness or cognition and understanding are the same regards knowing, perception is the mere noting of objects such as blue, green and yellow, it cannot reach penetration into characteristics as impermanent, ill, selfless and so on. Consciousness knows objects to be blue, green, yellow and reaches the penetration into characteristics. According to Buddaghosa are Citta and Mano synonymous with Vinnāna. According to Visuddhimagga, there are eighty nine classes of consciousness (Vinnāna) namely moral (Twenty one), immoral (Twelve), resultant (Thirty six), in-operative (Twenty). Broadly speaking consciousness is of six kinds according as it is of eye, ear, nose, tongue, body and mind. On the strictly Orthodox view the receptacle thought may be held to be nothing but a collective expression for the whole series of particular thoughts or to put it in another light the receptacle at any moment consists of the actual particular intellectual action together with all the potencies latent in it, for the intellectual experience of the apparent individual from time immemorial. It appears thus that the receptacle intellect does denote any special concrete reality; it has no origination, duration or destruction. Thus the receptacle intelligence would be akin to the person (Purusa) of the Sāṅkhya.
Sīla

All the authorities on Buddhism without exception assign a very high place to 'sīla' which, according to them, is the foundation of all good qualities. Sīla means habit or good conduct. According to Buddhaghosa, it is divided into four parts namely Cetanā Sīla, Cetasika Sīla, Saṁbara Sīla and Avitikkamo Sīla. The thought of person who abstains from killing etc., is called Cetana Sīla. Saṁbara Sīla is of five kinds, namely, Pātimokkhasamvara, Satisaṁvara, Ṛjasamvara, Ṛkasamvara, Kaṁsasamvara, and Viriyasamvara. Buddha asked his followers to follow Cetanā sīla principles of conduct and to abstain from others. Sīla is described as that which pacifies the mind and prevents fickleness of mind. Its function is to destroy evil deeds. The effect of its observance is to bring about the purity of body, mind and speech. It is of three kinds, Hīna, Majjhima and Paṇīta, and there are sub-divisions of these three. When the precepts are not properly observed the sīla is said to become impure. The Visuddhimagga contains a description, of the evil effects of the violation of sīla. This description consists of quotations by Buddhaghosa from various authorities. It is interesting to note that in the Atthasāliṇī sīla is used in the same sense as in the Visuddhimagga.
Sīla is broadly divided into two, Cāritkāsīla (duties of performance) and Viśitkāsīla (duties of avoidance). It includes the following:

1) To abstain from taking life.
2) Not to take what is not given.
3) Sexual purity.
4) To abstain from false, abusive, slanderous or idle speech.
5) To abstain from intoxicating drinks.

"Habitual morality is compared to the broad earth, on which, as their fulcrum or basis, all creatures move, stand or rest and again, Sīla is compared to the source of the great rivers and the ocean, starting as rill burn way up in the mountains and ministering to an increasing scale of animal growth as they descend and wax deep and wide, till merged in the ocean."

**Indriya**

The word, 'Indriya' is applied ordinarily to the five sense organs but the Buddhists take it in a very wide sense. It means not only the sense-organ but also the moral potentialities, principles, functions etc. Buddhabhosa defines 'Indriya' as "Sānasaddhiyassa Abhibhavattho Advipatiyaththena Indriyam Abhimokkhalakkhane. Vāindattham Kāretti Indriyam." (As the Indriya controls that which is not to be believed and as it implies the exercise of Lordship, therefore, it is called
Indriya or by the characteristic of determination, it is called Indriya because it causes to perform the purpose of Inda). In the Viśuddhiṃagga Buddhaghosa takes the word Inda in the sense of Buddha. ("Pañcavā Kīseṣṭāsaṃ buddha pranissāriyabhāvato Indo.")

Buddaghosa mentions the following twenty-two Indriyas:

<table>
<thead>
<tr>
<th>Number</th>
<th>Indriya</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Cakkhuṇindriya</td>
<td>organ of the eye.</td>
</tr>
<tr>
<td>2</td>
<td>Sotindriya</td>
<td>organ of the ear.</td>
</tr>
<tr>
<td>3</td>
<td>Ghāṇindriya</td>
<td>organ of the smell.</td>
</tr>
<tr>
<td>4</td>
<td>Jīvindriya</td>
<td>organ of the tongue.</td>
</tr>
<tr>
<td>5</td>
<td>Kāyindriya</td>
<td>organ of the body.</td>
</tr>
<tr>
<td>6</td>
<td>Manindriya</td>
<td>organ of the mind.</td>
</tr>
<tr>
<td>7</td>
<td>Itthindriya</td>
<td>female organ.</td>
</tr>
<tr>
<td>8</td>
<td>Purisindriya</td>
<td>male organ.</td>
</tr>
<tr>
<td>9</td>
<td>Jīvitindriya</td>
<td>principle of happiness.</td>
</tr>
<tr>
<td>10</td>
<td>Sukhindriya</td>
<td>principle of happiness.</td>
</tr>
<tr>
<td>11</td>
<td>Dukkhindriya</td>
<td>principle of suffering.</td>
</tr>
<tr>
<td>12</td>
<td>Somanassindriya</td>
<td>principle of delight.</td>
</tr>
<tr>
<td>13</td>
<td>Domanassindriya</td>
<td>principle of sorrow</td>
</tr>
<tr>
<td>14</td>
<td>Upokkhandriya</td>
<td>principle of indifference.</td>
</tr>
<tr>
<td>15</td>
<td>Sādhuṇindriya</td>
<td>principle of faith.</td>
</tr>
<tr>
<td>16</td>
<td>Vīriṇindriya</td>
<td>principle of energy.</td>
</tr>
<tr>
<td>17</td>
<td>Satindriya</td>
<td>principle of recollection.</td>
</tr>
<tr>
<td>18</td>
<td>Samedhindriya</td>
<td>principle of meditation.</td>
</tr>
<tr>
<td>19</td>
<td>Pāṇindriya</td>
<td>principle of wisdom.</td>
</tr>
<tr>
<td>20</td>
<td>Ānāṭṭhassāmitindriya</td>
<td>principle of knowing the unknown</td>
</tr>
<tr>
<td>21</td>
<td>Ānnindriya</td>
<td>principle of knowledge.</td>
</tr>
<tr>
<td>22</td>
<td>Ānāṭṭhavindriya</td>
<td>&quot;Sense of having thoroughly known.&quot;</td>
</tr>
</tbody>
</table>
"Indriya literally means 'a controlling principle of force.' The Indriyas are the exercisers, the performers of lordship called sovereignty over this and that function. The five sense organs eye, ear etc., are lords of sight, hear etc., in the functioning of seeing, hearing etc.

"Cakkhumirdriyaṁ is not Cakkurasindriyaṁ, the 'power' of the eye but Cakkhum evindriyaṁ the eye which is a power. "The term has been rendered 'faulty of sight'. But we are not here speaking of the sense of sight but of the eye itself, an exercising a certain control over the sense of sight."61 Likewise Buddhagbosa explained the remaining 21 Indriyas also.

Piti

In the Visuddhimagga we find that Piti is of five kinds:

1) Khuddika
2) Khanika
3) Okkantika
4) Ubbega
5) Pharanā.

Of these, Khuddika Piti is explained by Buddhagbosa to be that slight sense of interest which causes only the hairs of the body to stand on their ends; Khanika Piti appears like momentary flashes of lightning. Okkantika Piti is a deep emotion that over floods the body like waves sweeping over the sea.
beach. **Uppagā Piti** is very strong and it causes the body to go up into the sky. **Pherāṇā Piti** pervades the whole body like a great flood filling up a mountain cavern.

"There was of course at first a dull or slight sense of interest (**Khuḍḍaka Piti**) glowing keener and keener through oscillating interest (**Okkantikāpiti**) into an intense interest amounting to thrilling emotion (**Uppagā Piti**) following finally by interest amounting to rapture (**Pherāṇā Pitti**). This diffused rapture is invariably followed by pleasurable, easeful, happy feeling (**Sukha**) by which distraction and worry (**Ikha-cake-kukkucca**) are inhabited." 62 "**Piti** has its invariable concomitant **Somenassa**, with which joy fits well enough, since the Pali term means pleasure (**Sukha**) plus excitement. But **Piti** abstracted means interest of varying degrees of intensity, in an object felt as desirable or as calculated to bring happiness —— (**Piti** is not hedonic but intellectual having reference to an object in consciousness ——). **Piti** must not be mis-understood to mean a complete phenomenon. Even when present in the sublimated form of a **Bodhiya** or wisdom factor, it is still a factor or element, a simple element in a complex." 63

The canonical description of **Piti** allies it with terms of gladness, mirth and enthusiasm. Buddhaghosa gives as its essential features, the being pleased, expansion and elation.
He also gives us the five grades of Piti, the thrill of eagerness, the momentary flash, the flood of enthusiasm, as waves breaking over us, ecstasy or transport and rapture. And all the instances given refer to an idea or group of ideas as the proximate cause. Hence whereas no one word need suffice, "joy" as the more exultant, uplifted form of interest or zest is by no means always a mistranslation.

**Upakkhā**

Buddhaghoṣa gives the following derivation of the word 'Upakkhā'. **Upapattitoikkhāti** i.e., look at from the very origination. He further says, that the word implies, 'looking equally and looking without being partial.' 'Upakkhā' (in difference) is of ten kinds (Daśavidbha):

1) Chalāsa, six senses
2) Brahmavibhāra,
3) Paññabha, factor or wisdom
4) Viriya, energy
5) Saṅkāra, aggregate
6) Vedanā, sensation
7) Vipassanā, in sight
8) Tatramajjhāta, balance of mind
9) Jhāna, meditation
10) Pārisuddhi, purification.

The **Abhidhammatthasangaha** mentions, "three principal kinds of Upakkhā. First, the Anubhavana Upakkhā (I of sensation of physical sensibility); the neutral feeling or zero
point between bodily pain and pleasure (Kāvika-Dukkha-Sukha). This kind of Upakkha is applicable to all sensory stimuli, except those of touch. The second kind is the Indriyappabbaduupassā or Upakkha dividing the ethically regulative forces of Somanassa or joy and Domanassa or grief, (or of mental pleasure and pain).

Of these two kinds of Upakkha, the former is sensational, the latter is emotional and both are hedonic. "Lastly there is a third class of Upakkha and that is a Cetasikā of the nineteen Sāsana-cetasikās in other words, a mental property or element of the nineteen ‘morally beautiful properties.’"

Samādhi

Buddhaghosa describes "Samādhi" as "Kusalacitte Ekaggata" or concentration of good thought. It is called Samādhi because at the Samādhi, all the thoughts are simultaneously and rightly centred on a particular object. Its characteristic is absence of distraction, its essence is the destruction of distraction, its immediate cause is firmness and its remote cause is happiness. Samādhi has been variously divided according to its predominant characteristics. Regarding the purity and impurity of Samādhi, Buddhaghosa says that the condition which leads to its excellence causes its purity, while that which causes deterioration, brings about
its impurity. Regarding the question of the practice of \textit{Samādhi}, Buddhaghosa says that there are two ways of practising it, \textit{Lokīya} and \textit{Lokattāra}. The practice of \textit{Lokattāra Samādhi} is but the culture of wisdom. The practice of \textit{Lokīya-Samādhi} consists in purifying one's conduct, establishing oneself in the purified conduct, destroying the ten obstacles, adopting the practice of one of the forty \textit{Kamma-tthanas} favourable to his mode of living, avoiding living in a manner unsuitable to the practice of meditation, destroying the minor impediments and applying oneself to the full observation of meditation. The advantages of practising meditation are the five kinds of happy living such as happy living in this world, in sight, knowledge, re-birth in higher regions, and cessation. The five blessings of \textit{Samādhi} are these:

1) \textit{Dīttthidhamma-Sukhavibhāra}, happy living in this world
2) \textit{Vipassana}, in sight
3) \textit{Abhinna}, intuitive knowledge
4) \textit{Bhavavisoda}, particular birth
5) \textit{Nirodha}, cessation.

"\textit{Samādhi} means the placing, establishing of consciousness exclusively and voluntarily on any single object." Mrs. Rhys Davids renders \textit{Samādhi} as 'Rapt concentration,' and 'concentrative meditation.' She also speaks of it thus, "But the
emphasis in samādhi is that of concentration, of an intensive attention, which can only be got by throwing overboard, into the sea of things disregarded and negligible, everything that is irrelevant and distracting to the single apex of thought (Chittekaagata), which is equivalent term to samādhi. There are ten hindrances of samādhi, viz.,

1) Avasa, dwelling place  
2) Kulā, family  
3) Lābha, gain  
4) Gana, assembly or congregation  
5) Kamma, work  
6) Adhānam, walking along the street  
7) Nati, relation  
8) Āvēde, sickness  
9) Ganto, study  
10) Iddhi, miracle.

Arahant

The term Arahant in early Buddhism denotes perfect person. The Buddhists derive it from two words "Ari" i.e. enemy and "har" i.e., to kill i.e., "the killer of the enemy," The enemy is obviously being the passions. But some of the modern scholars preferred to derive this term from "Arabati" i.e., 'to be worthy of' or one who is deserving, worthy for worship and gifts. Arahant was originally a popular name given for the ascetics. The name Arahant gained importance
in Buddhism indicating a holy person who has fully and finally attained liberation. Buddha is generally called as Arahant. Buddhahood and Arahant had very close resemblance in the earliest Buddhist usage making it difficult to draw any distinction in them.

The canonical texts prescribe a number of the qualities to an Arahant and in particular, "Visuddhi-magga" describes these as (1) A person who is in possession of the excellent goal, free from attachment, hatred and delusion, in short all impurities, relieved of burden of Khandhas, accomplished in all that is to be accomplished and devoid of any future existence. (2) One who is free from intoxicants or outflowing i.e., one who destroyed sense desire, becoming ignorance and wrong views and has lived the life, done his task, laid down burden and attained slavation. (3) One who is alone, secluded, earnest, strong will and master of himself. (4) One who had a strong idea and knowledge about "the Birth and Death" (Jara-marana) and its five constituents (Skandhas) as a constant flux. (5) One who is free from all the defilement. (6) One who has overcome from the attachments to the world when he becomes an Arahant. (7) One who has obtained the super-knowledge and the power of analytical insight. (8) One who is supposed to be possessed of both Ks涂料ana i.e., the knowledge that he has no more Klesas and
anupādajñāna i.e., the knowledge that he will have no more rebirth. (9) One who has acquired the clear vision about the origin and destruction of things. (10) One who is free from all doubts about Buddha, Dhamma and Sangha, non-existence of soul and theory of causation. (11) One who sees the things himself without the aid of others and has attained the Bodhi i.e. Catupaggañāna (knowledge of the four path) not Sabbaññutañāna (Omniscience).

In course of time several disputes arose over the concept of Arahant and the amount of perfection achieved in the Arahanthood among the different sects and schools of Buddhism. The debate centred round the many possibilities of imperfection in the personality of the Arahant. This movement started to reflect an un-orthodox image of the saint making him to fall from Arahanthood.

The impact of Mahadeva's five points is the main cause of the significant failings of the Arahant. The traditions of Vasumitra, Bavya and Vinitadeva also gave rise to the failings the Arahant. The points raised by them are as follows:

1) Arahant can be tempted by others
2) Arahant still have ignorance
3) Arahant still have doubts
4) Arahant gain knowledge through the help of others.
Buddhaghosa elaborates on them in his Kathavatthu Atthakathā, which are as follows. \(^7\)

1. **Arahant** has impure discharge i.e., he may be subject to unconscious temptation which leads the Arahant to fall away from Arahantschip.

2. **Arahant** may lack knowledge in other words one may be an Arahant but does not realise.

3. **Arahant** may have doubts on matters of doctrines. The Arahant is liable to have ignorance and perplexed leading doubts.

4. **Arahant** is excelled by others i.e., one cannot attain Arahanthood without the help of others. The Arahant is guided by others and also acquires his attainment through others.

These views were attributed to the Pubbaseliyas and Aparasaliyas. The Kathavatthu also records the controversies regarding the Arahant.

The first controversy centres around on Arahant falling from Arahantship. Buddhaghosa mentions that this assertion was shared by the Sammitiyas, Vajjiputtiyas, Sabbaṭṭhiv ādīnas and some of the Mahāsaṃghikas. \(^7\) The thesis that an Arahant may fall away must imply the following points: (a) An Arahant may fall away everywhere and (b) at all times, (c) the Arahants are liable to fall away and (d) an Arahant is liable to fall away not only from Arahantschip but from all the four-path fruitions. Buddhaghosa believed that the proponents made some
discrimination in replying to these points. The proponents on the first point would not agree that an Arahant who having gradually fallen stands on the fruition of stream-winner (Sotāpanna) can fall away. They would agree with regard to an Arahant who enjoys pleasure in worldly activity are on the nature of decay. Regarding the second point they argue that if proper attention is there then there is no possibility of falling away. But they may be falling due to distracted attention with respect to the third point, they reject it on the ground that there can be no falling away unless the conditions there of are combined but there may be falling away when the conditions are created. Regarding the fourth point, in respect of the acute faculties (tīkhindriya), they reject it but accept it in respect of dull faculties (budindriya). It implies that the proponents do not hold the possibility of universal retrogression. They agree that the retrogression of the Arahant only upto the Sotāpanna, occuring in the sphere of Kāmalaka and not in two higher spheres i.e. Rūpa and Arūpa and is confined only to the mudindriya or Sānāyavimutta Arahant.78

Another point that the Arahant can fall away imply that the other three Ariyans (Ariyapuggalas) i.e., Non-returner (Anagami), once returner (Sakkāyaggi) and Stream-winner (Sotāpanna) belongs to the lower stages and must also be held
liable to fall away. It also implies that the once-returner after falling from his state will become an ordinary man in the society. If an Arhat is established in the first state after falling away can regain Arhatship direct from first stage to the Arhatship. The proponents does not agree for this argument. Their view is that a Sotapanna (Stream-winner) is Niyatosenbodiparavano which imply that he is not subject to retrogression. But the other two once-returner (Sakadagami) or the never-returner (Anagami) can retrogress but not far than the Sotapanna stage.

The Theravadins hold that the position taken by the proponents in unsound. The Theravadins point out that the Arhat has a perfect knowledge of the Four-Noble truths and has developed more path culture can fall away then the other three Ariya Puggalas which belongs to the lower stages surely fall from their respective state. They all account the performance of all the Four-Noble truths and can argue that the fallibility of Arhat alone is not possible without the falling of the three stages.

The Theravadins also point out the various qualities of the Arhatthood when a person attains Arhatthood means the state of perfection has reached and in this stage the question of falling does not arise. The Theravadins further strengthen
their arguments by quoting some canonical passages dealing with the significant qualities of the Arhantship and suggest that an Arhant cannot fall from their state and also there is no need for him to tread the same path again. 31

The proponents also put their arguments basing on the canonical texts and describe the five things which were told by Buddha himself for the retrogression of a Bhikkhu. 32

The five things are (i) Delight in business (Kamārāmatā), (ii) In talk (Bhassārāmatā), (iii) In sleep (Nidārāmatā), (iv) In society (Samagārāmatā) and (v) the absence of reflection on how his heart is emancipated. The Theravādins argue that the Arhant does not really take delight in these things and the state of meditation in which perception ceases almost completely cannot have a fall from the state. 33

According to Buddhaghosa, 34 falling away (Paribhāna) is two fold i.e., falling away from what is won and from what is not yet won. For the first one he gives an example in his Kathāvatthu about Godhika. He is said to have fallen away twice from his emancipation which however was only intermitted. It is further told that Godhika attained temporary emancipation six times but fell away. He cut his throat when he attained it in the seventh time. Buddhaghosa believed that Godhika could not maintain the state of trance due to sickness.
Vasubandhu also refers the case of Godhika and observes that he did not fall from his state of Arahatthood though he fell from his state of temporary release.

The next dispute about the Arahat leading for his possible defilement. This is due to (1) impure discharge and (2) the Arahat with doubt. According to Buddhaghosa the first one is upheld by Pubbaseliyas and Aparaseliyas who came across incidents of impure discharge among the Arahants who claimed Arahantship.

Regarding the second point the proponents believe that the Arahat has no doubt about eight points like Teacher (Sattka) the Doctrine (Dhamma), the order (Sangha) and so forth. But he has doubts about certain points like the name, family etc., of a given person or woman.

The Theravadins argue for the first one that in the case of an average person one can find both the desire and its physical manifestation. But in the case of an Arahat it cannot be found. Next they believe that the Arahat is one who put away passion by developing the ways to put it away passion and realized the goal. In this respect the Arahants are classified under two types. They are (1) Sad-hemme-Kusala Arahat i.e., one who is proficient in his own
field and (2) Paradhamma-Kusala Arahant i.e., one who is proficient in other things. Buddhaghosa describes the Paradhamma-Kusala Arahant as Paññavimutta i.e., his knowledge is confined to his own personal achievement and Paradhamma-Kusala Arahant is Ubatobhagavimutta i.e., his knowledge is extended to others attainments besides his own.

According to Pali works the only difference between the Ubatobhagavimutta and Paññavimutta is that the former has Samathābhinivāsa with realization of eight Vimokkhas and later is Vippassanābhinivāsa with realization of only four Jhanas. With regard to the question concerned with Rāga or Aśevas, the Arahant of both the classes are considered to be completely free from them.

The next point is about the Arahant knowledge. Two theses regarding this point are as follows: (1) That an Arahant is liable to have ignorance i.e., Ānāna and (2) he is liable to get perplexed and hence can have doubt i.e., Kānikā or Vimali. Buddhaghosa attributes them to the Pubbaseliyas. Regarding these two points, the Theravadins arguments are discussed Kathavatthu. The arguments on these two points are almost identical.

According to them that an Arahant has ignorance about everything i.e., such facts like, food, bond, Anussaya, (in-
inclination) just like an average person. Next they list out the various qualities of an Arahant such as his victory over the passion, hate, ignorance, conceit, error, doubt, sloth, distraction, impudence, indiscretion, his cultivation of the means of putting many passion and the development of the factors of enlightenment and so on and how such a being can lack in knowledge arising and persisting of Rūpa, Vedanā, Saṅgā and Saṅkhāra. One who also knows the nature, the cause, the cessation, and the course leading to the cessation of ill and has renounced the faith in a living soul, rules and rites. The person, having all these characteristics cannot be viewed as lacking knowledge. 92

They further stress that a being is said to be an Arahant until he gets rid of ignorance and develops a perfect vision free from impurities.

The next dispute is that an Arahant is excelled by others. Regarding this the above same argument is put forward. They add one more point. If the argument is accepted, one has to accept the fact that the Arahant is guided by others. For this the Theravandins explanation is that the Arahant is Vitamoba and has possessed of Dhammacakkhu. Hence, there is no need of help or guidance from others. 93

The next important point about the Arahant is the quality of his emancipation. The theses is that the Arhants
are not fully emancipated i.e., Arabanship is won without certain "Fetter" quantity being cast off. This thesis is very closely resembles that the fallibility of the Arabant thesis. After discussing all the thesis, the proponents had to put forth the thesis regarding the imperfect emancipation of the Arabant as compared to the Buddha.

According to Buddhaghoza that some schools like the Mahasamghikas hold the view with regard to "Fetters of ignorance" and doubts that an Arabant does not know the whole range of Buddhist knowledge. To this the Theravadins argue that if an Arabant is endowed with the requisite qualities, he will certainly possess entire knowledge. According to them an Arabant is one who has acquired the clear vision about the origin and destruction of things and has got rid of all doubts about the Buddha, Dhamma and Sangha, non-existence of soul, rule and ritual and has conquered lust, hate etc. Seeing the things without the help of other and attained Bodhi, i.e., Cattasampannan and not Sappabbattannan i.e., the Bodhi of the Buddha.

The Kathavatthu Atthakatha record some more minor controversies about the Arabants. They are (1) The layman becoming an Arabant, (2) one may become an Arabant the moment he is born, (3) Arabant as 'Devoid of Cankers' (Anāsava),
(4) Retaining the endowments, (5) *Arahant* endowed with a sixfold indifference with reference to each of the six gates of sense-knowledge, (6) Arhant having accumulated merit, (7) untimely death for an *Arahant*, (8) regarding the consciousness of Arhant at the time of death.

The first point is put forth by Uttarapathakas sect. The Theravadins do not agree for a layman who is bound with "fetters" cannot be an *Arahant*. They further put forth the rules laid by Buddha about this point. Accordingly that unless the renounced the layman's "fetters" then only become an *Arahant* and an *Arahant* cannot continue to be a house-dweller and lead the life therein.

Regarding the second point the Uttarapathakas believed that it is due to the reborn consciousness, one can become an *Arahant*. Buddhaghoasa does not agree and believe that it was due to misinterpreting the passages in their own way.

For the third point the Theravadin argue that all the Dhammas observed by *Arahants* are not free from Anāsāva i.e. intoxicants or cankers; their physical body etc.

The Uttarapathakas on the other hand is embodiment of Anāsāya. From this it follows that everthing connected with *Arahant* must be treated as Anāsāya.
According to Buddhagbosa there are two kinds of spiritual acquisitions i.e. acquisition at the present moment and the acquisition accruing at rebirth hereafter.

Regarding the fifth the Theravādins believe that an Arhat is Chalupakkho but he is not in a state of six-fold in difference with respect to all six gates of sense-knowledge at the same time. They also that sensations shift in succession and are never simultaneous. The ultārātthakas however believe that an Arhat is endowed with a sixfold indifference with reference to each of the six gates of sense knowledge. The Theravādins observation for the sixth point is that the Citta of an Arhat is beyond Pāpa, Puṇṇa, Kusala and Akusala, Kriyā and Vipāka. So the question of acquiring merit or demerit arise. The Maheśamūlikas, as recorded by Vasumitra held that "one who is Kṛtakṛtyab (Katakaranīyo) i.e. accomplished in all that is to be done," does not take any Dharma to himself i.e., has no attachment for worldly things.

In Buddhism consciousness under specific aspect of casuality is regarded as either (1) Karmic i.e., able to function casually as Karma, (ii) resultant (Vipāka) or due to Karma and (iii) non-casual (Kriyā) called 'in-operative.'

Jhāna

Ordinarily the Jhānas or mystic meditations are considered to be of four kinds. In the first stage of meditation, five
elements, viz., Vikāra-cara, sukha and ekaggata are present.

In the second stage, the first two are eliminated. In the third stage, the first three are eliminated leaving sukha and ekaggata. In the fourth stage, sukha is replaced by Upakkha and there are two elements viz., Upakkha and Ekaggata. In his Visuddhimagga Buddhaghosa speaks of five Jhānas. There is not much difference between these two sets of meditation. In the second stage of the first set of meditation, two elements, viz., Vitakka and Vicāra, disappear together but in the second set of meditations, they disappear one after another, thus giving opportunity for another stage. The third, fourth and fifth stages of the second set of meditations correspond to the second, third and fourth stage of the first set. With regard to Jhāna five Vasis (powers) one to be obtained:

1) Āvajjana, power of meditation
2) Saṃpādajjana, power of attainment
3) Ādittthājja, power of resolution
4) Vutthājja, power of exertion
5) Peccavekkhāja, power of contemplation

Jhāna means 'contemplation'. Mrs. Rhys Davida says, "And in the words Jhāna contemplation and Samādhi rapt concentration, are contained—the expression of that self-training in selective, intensive work of mind in which the
Indian's sought, by changing the usual conditions and procedure in cognition to induce consciousness of a higher or different power."\(^98\)

**Vimuttiññanā**: In the opinion of Buddhagāsena

**Vimuttiññanā** (knowledge of emancipation) consists of knowledge of the following four:

1) Vipassanā, in sight  
2) Magga, path  
3) Phala, fruition  
4) Pacca-vakkhanā, introspection.

Of these knowledge of insight is the knowledge emancipation in as much as it is freed from the idea of the eternal character of things. By Magga is meant the salvation due to destruction (of sin). Phala means emancipation due to equanimity and Pacca Vakkhanā means knowledge of emancipation.

The five Vimuttis are these:

*Tadanga*, emancipation from its accompaniment  
*Vikkhambhana*, obstructing  
*Samuccheda*, uprooting  
*Pātissaddhi*, equanimity  
*Nissagana*, coming out.

**Dhutanga**

Dhutanga means thirteen ascetic practices which are observed for acquiring special merit. Buddha said that these
were no hard and fast rules for the performance of them. Buddaghosa in his *Visuddhimagga* provides an account of how these austerities can be observed. For those who have much enjoyed the world and do not take care of their body and soul, thirteen *Dhutangas* have been prescribed by the Buddha. They are:

1) Putting on a robe, made of rags collected from cemeteries, burning ghats or dust-bins or garbages,
2) putting on only three robes,
3) living on alms only,
4) house to house begging,
5) eating food sitting once on one seat,
6) eating food from the alms bowl,
7) eating food once received,
8) living in the forest,
9) living at the foot of the trees,
10) living in an open space,
11) living in a cemetery,
12) being satisfied with whatever bedding one would get,
13) without lying down, passing one's days, sitting or walking etc.

*Dhamma*

Buddaghosa divides *Dhamma* into *Guna*, *Desana*, *Parivatti* and *Missatta*. He calls the three *Khandhas* *Vedana*, *Sanna* and
The word Dhamma, according to him, has a very wide application. It is in the last sense i.e., Nissattdhamma of the word, that it has been dealt with in the Atthasāliṇī.

Buddhaghośa following the Dhammasaṅgani divides Dhamma into Kusala, Akusala and Ayyākata. Kusala Dhamma means the condition which is associated with pleasing sensation, Akusala Dhamma means the condition which is associated with painful sensation, and Ayyākata Dhamma means the condition which is associated with sensation which is neither pleasing nor painful.

Mrs. Rhys Davids says, "Dhamma implies that view or procedure which is as we say, according to conscience and constituting a more or less recognised standard, guiding rule or norm." "Every religious or ethical teacher of ancient India had some, 'Dhamma to propound." Dhamma has been translated as "the ideal, truth, law, right system or doctrine according to the context." Mrs. Rhys Davids, further remarks, "But if Dhamma is a term, 'common to Indian thought, Abhidhamma seems to be a term exclusively used by Buddhists.

And for them, Abhidhamma, meaning literally beyond or Uttersdhamma, covers all study of theory as such and of logical method."
The difference between Dhamma and Abhidhamma is one of degree. Rhys Davids quotes the opinion of Buddaghosa regarding Abhidhamma thus, "It was calculated to check those excesses in thought away from the norm, which were shown, by the Buddha, to lead to loss of mental balance, laziness, insanity." 104

Nirvāṇa

Nirvāṇa according to Visuddhimagga, is the cessation of five Khandhās. The Visuddhimagga says, "Eka hi Saccasāna Sutthyām." 105 There is only one truth and no second. This is the idea of Nirvāṇa involved in this passage. Nirvāṇa includes absence of passion, destruction of pride, killing of thirst, freedom from attachment, destruction of all sensual pleasures. These are the attributes of Nirvāṇa.

In the Niddānādikattā of the Visuddhimagga we find that Nirvāṇa can be attained through meditation (Jhāna) wisdom (Pañña), precept (Sīla), steadfastness (Pītavāsīya) etc. 106 As a man who has taken poison, asks for an antidote, so does a saint affected with the poison of worldly life, prays for the nectar-like medicine, Nirvāṇa. 107

Being bent upon self-concentration and Nirvāṇa (perfect blessedness), one should proceed towards salvation. In the Atthasālīni, Nirvāṇa means that from which the arrow of desire...
Is gone away. It is freedom from all sins, "final release from the lower nature" as Mr. Maung Tin puts it.108

In the Sūmangalavilāsini, we find that a person obtains Nirvāṇa which is immortality, making himself free from the wilderness of misdeeds. Nirvāṇa is described here as a state of bliss.109 This is in agreement with what has been said of Nirvāṇa in the Milinda Pañha.

Buddhaghosa describes Nirvāṇa as a void. This appears to be contradictory but this apparent contradiction can easily be removed if we take into consideration the fact that the Buddhists believed in two different stages of Nirvāṇa, one they used to call the Sayupādissanibbāna and the other, Anupādissanibbāna. The first is reached with the attainment of Arahatship and the second after death. The first is a blissful state and the second is a void in as much as it means complete cessation of existence. So Buddhaghosa when he speaks of Nirvāṇa as a blissful existence, refers to the state of an Arahat and when he speaks of it as a void, he evidently means the second stage of Nirvāṇa or complete cessation of existence.

It was Buddhaghosa who developed and perfected the Buddhist system of thought. The explanation of the sacred texts, literary and philosophical is really the explanation
given by Buddhaghosa and his school. Some hold the view that the religion of Sakyamuni, as it is in vogue in Ceylon today, is virtually a creed as interpreted by Buddhaghosa.

In the Tripitakas itself we do find many of the concepts that Buddhaghosa deals with, but it is in the works of this great exegete that these concepts acquire definiteness and become clear and intelligible. It is probable that his interpretation of philosophical ideas and his exegeses of the other parts of Buddhist sacred literature, have made it possible to understand the tough and abstract Buddhist texts. Buddhist philosophy might have owed its origin from the utterance of Buddha and a group of exponents and thinkers who followed him. But Buddhaghosa gave them an authentic and final shape through his own interpretations and commentaries.
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